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THE ACCUSED

WHEN CAROL IANNONE WAS NOMINATED TO SERVE ON THE NEH, IT WAS HER CRITICS WHO WERE MADE TO STAND TRIAL

Less than a year ago, New York University professor Carol Iannone was known so scarcely throughout academia that even the then president of her own NYU hadn't heard of her. Then Iannone was nominated to serve on the National Endowment for the Humanities council. The position itself is a minor advisory post that doesn't even pay a salary. Yet on July 17, when her hotly debated confirmation failed by one vote in the Senate Labor and Human Resources Committee, Iannone was left with greater name recognition than many members of Congress.

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VOLUME 2, NO. 1 • OCTOBER 1991

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Letters to the

I know that the social contract of higher education calls for university presidents to suffer most criticisms, no matter how uninformed or slanderous, with good humor. But the reference to UCLA Chancellor Charles E. Young in your August 1991 issue ("Bright Lights, Big Deals") as "a big handsome guy of no particular academic distinction" surely goes beyond the acceptable. Reference to the physical appearance of Chancellor Young appears no less offensive because he is a man than it would if he were a woman.

Shame on *Lingua Franca* for this sexist statement!

Stephen Joel Trachtenberg, *President, The George Washington University*

Having spoken with Chris Goodrich ("Crossover Dreams," August 1991) for over an hour on the subject, I was more than disappointed to find my comments reduced to the elliptical disclaimer "Most academics shouldn't have an agent." While of course that statement is true, it hardly represents my thinking and my experience with the many talented academics who write for a wider market and whom I am proud to represent.

The message I had hoped to impart concerned the really good news (particularly for an agent like me whose feet are firmly planted in academe) that trade houses are now taking more notice than ever of works based in serious scholarship. Confronted with the most highly educated reading public in America's history and with the financial need to make books pay over the long haul (euphemistically known as the "backlist"), trade houses are embracing books that a few years ago they might have proclaimed "too academic."

Lingua Franca wasn't in existence when I was in the classroom, but scholars today are fortunate to have a journal which addresses the vital questions of how to publish on a practical level. Publishing is a business, and writers deserve to be well-rewarded for their efforts.

Sandra Dijkstra, *Sandra Dijkstra Literary Agency, Del Mar, California*

Much of what Jane Tompkins has to say ("Teaching Like It Matters: A Modest Proposal for Revolutionizing the Classroom," August 1991) about the "performance model" of teaching and the tacit fear of pedagogy in the elite strata of the academy rings true. But the operative assumption in her de-centered and spontaneist classroom technique seems to be that there is nothing to teach that students either don't know already or that is worth knowing.

While I'm against the paternalistic pedagogical models upheld by current "p.c."-bashers, I nevertheless have to question what seems to me to be Tompkins's subtly depoliticizing proposal. Paulo Freire's *Pedagogy of the Oppressed,* which inspires Tompkins, should be read and studied by all educators, but as to the principle that "you cannot have a revolution unless education becomes a practice of freedom," it bears remembering that Freire's radical literacy movement was abruptly terminated by the armed might of the capitalist state in Brazil after the 1964 coup.

This shows that you can't "have a revolution" either without a lot of very serious and highly organized extracurricular activity. And as to the notion that the "classroom is a microcosm of the world": Really? At Duke? Doesn't such a utopian projection end up precisely by taking the class out of the class?

Neil Larsen, *Professor of Spanish and Latin American Studies, Northeastern University*

We believe that "The Candidate" (April 1991) by the pseudonymous

Continued on page 39

PRINCETON UNIVERSITY

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Field Notes

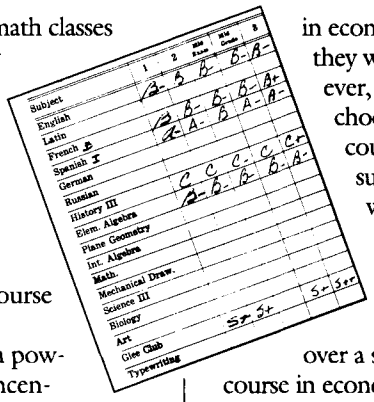
CAREERING THROUGH COLLEGE IN A HIGH-GRADE HAZE

TWO WILLIAMS COLLEGE economics professors have come up with an Adam Smithian answer to the college dean's perennial question of why Johnny can't (or won't) read Gödel and Keynes, preferring Shakespeare instead.

In an article called "Grade Inflation and Course Choice" in a recent issue of the *Journal of Economic Perspectives,* Richard Sabot and John Wakeman-Linn make a case for the role of enlightened self-interest in what is usually dismissed as the irrational dread of the less liberal arts. They base their hypothesis on surveys of transcripts and student files at a handful of schools, as well as student interviews.

> "Such arbitrary difference in grading policies," they write, "should be eliminated."

Over the past quarter century, Sabot and Wakeman-Linn argue, course grades in art, English, philosophy, and political science have soared far above their actual value, while grades in economics, chemistry, and math classes have remained relatively stable. Which means that undergraduates are just doing the smart thing—protecting future fellowships and jobs—when they slam the course catalog shut on science and math classes after one low grade, and head for the higher ground of humanities classes.



"Students make their course choices in response to a powerful set of incentives: grades," write Sabot and Wakeman-Linn. "Good grades yield intrinsic satisfaction (the A that brings the warm glow of achievement) and extrinsic satisfaction (dean's list, good jobs, and graduate scholarships). Bad grades, of course, may result in disappointment, restrictions on participation in sports, academic probation, and parental disapproval."

Who's to blame? Sabot and Wakeman-Linn rebuke humanities profs for a failure of nerve. And they note wider repercussions of grade inflation for higher education than the math and science illiteracy that is so frequently and governmentally deplored.

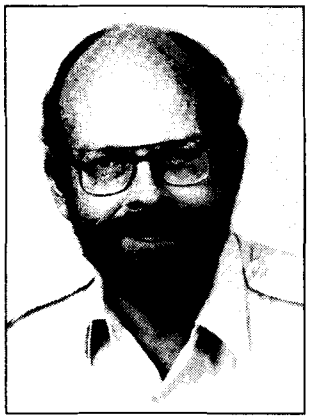
For one thing, inaccurate grading can drive students onto the wrong career paths. "A student who receives a higher grade in English than in economics, but whose higher English grade is lower relative to her classmates than is her economics grade, may correctly conclude that her comparative advantage is in economics," they write. However, "she may choose a second course in the subject in which she is an inefficient learner, English, over a second course in economics, because of the expected consequences of that choice for her grade point average."

The economists don't tell us what might happen to grade inflation in a recession, or whether the class conflict will eventually erupt in a revolution on the part of scientists and mathematicians. But they do leave us humanities types who coasted through college in a haze of high-grade happiness with a sobering recommendation. "Such arbitrary difference in grading policies," they write, "should be eliminated."

LIFE'S A BEACH

EVERY STUDENT WANTS A professor who's up-to-date on his field, but George R. Harker, a professor of leisure studies at Western Illinois University in Macomb apparently did a bit too much research. For truancy and comparable crimes, Harker, 48, was dismissed last June from his tenured position.

The university initially flunked Harker out on eleven counts, including failure to administer a final exam, failure to teach summer school, failure to post "reasonable" office hours, and failure to attend departmental meetings (for three years in a row). The eleven charges were later reduced to four: not giving the exam, skipping a meeting with his superiors, wriggling out of summer school, and having "behaved unprofessionally" by divulging his troubles to his students.



For his part, Harker explains his ouster as a successful coup by colleagues in Western Illinois's Department of Recreation, Parks, and Tourism Administration—professors who are, claims Harker, more leisurely about publishing than he is and who therefore view him with "professional jealousy."

Harker does admit to an antipathy toward staff meet-

Continued on page 6

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THE HARD FACTS

The following statistics are reprinted from the higher education section of *What Counts: The Complete Harper's Index*, which will be published by Henry Holt & Company, Inc. in November.

Rank of national and local Miss America pageants among all sources of college scholarship money for women 1

Percentage of U.S. colleges that do not require an American history course for graduation.....80

Percentage decrease, since 1979, in the number of American studies professorships in Britain.....50

Estimated ratio of engineers to lawyers graduated each year in the United States 1:50

Estimated ratio in Japan.....10:1

Percentage of doctoral degrees conferred by U.S. engineering schools that are earned by foreigners.....55

Portion of the 1990 freshman class at MIT that is Asian-American.....1/4

Amount spent by the University of Alabama in the 1989-90 academic year on its physics department ...$1,300,000

Amount spent on athletics $8,600,000

Percentage of recruited student athletes at Division I NCAA universities who graduate 47

Percentage of all students at Division I NCAA universities who graduate 47

Percentage of 1971 Yale Law School graduates who took jobs in the public sector.....23

Percentage of 1990 graduates who did 8

Tons of gold made into class rings in the United States each year.....7.5

Portion of Harvard students who graduate with honors 4/5

Percentage of college students who agree with the statement "The higher the tuition, the better the education" ..27

Number of people who graduated from Dale Carnegie courses in the 1980s.....1,320,000

Percentage of male college students who say they might commit rape if there were no chance of being caught.....35

Percentage of male college students who say that some women look as though they're just asking to be raped.....84

Number of U.S. universities that have instituted restrictions on public speech since 1988.....137

Chances that a student will develop nearsightedness while in college .....1 in 3

Number of the six best-selling extracurricular books in college bookstores in 1990 that were collections of cartoons 4

Number of U.S. universities that have a Taco Bell Distinguished Professorship of Fast Service 1

Number of nanny schools in the United States.....18

Number of butler schools.....1

Amount an unemployed graduate student sought in a consumer-fraud suit against Goddard College, the student's alma mater, in 1989.....$61,500

Percentage of students at the Dunkin' Donuts Training Center who do not pass the six-week training course.....8

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Field

Continued from page 4

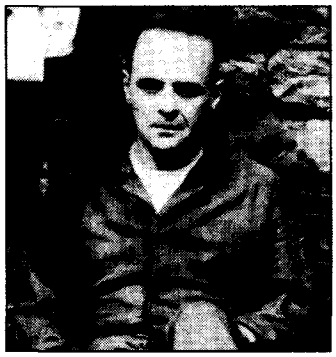
ings and a preference for extended vacations, but all this, he adds, simply enriches his knowledge of leisure and tourism activities (particularly, presumably, on nude beaches—his academic and sometime forensic specialty). Harker teaches "Concepts of Leisure" and "Philosophy of Leisure;" the latter is a required course in the department major and surveys the contributions of leisure philosophers from Aristotle to whoever thought up Club Med. One goal of Harker's classes is to help workaholic students "minimize the significance of work."

In any event, Harker's firing seems only to have fired up the normally laid-back tourism professor. "I hope to cash in on the notoriety that's come out of this," he told reporters. So not only has he filed a union grievance, he's begun swinging through America on a new kind of tour as well—that of the television talk-show circuit, where whistle-stops so far have included CNN's *Larry King Live,* the syndicated *Hard Copy,* and CNBC's *The Real Story.* And though the topic is leisure studies, talk has not, to our knowledge, devolved upon the fine art of lounging your way to the top.

—R. J. Lambrose

CANNIBAL LECTORS

Ever wondered whether Alan Bloom, the professor of forensic psychiatry who pops up occasionally in Thomas Harris's novel *The Silence of the Lambs,* is an allusion to Allan Bloom, author of *The Closing of the American Mind?* You're not as far gone as you think.



	ART	LIFE
NAME:	Alan Bloom	Allan Bloom
SCHOOL:	University of Chicago	University of Chicago
EXPERTISE:	Serial killers	Canon killers
AVOCATION:	Public authority on complex issues, academic spokesman to a lay audience	Public authority on complex issues, spokesman for academia to a lay audience
DISLIKE:	Comparing one serial killer to another	Comparative literature
STUDENT EVALUATION:	"Slick obfuscation and facile bullshit" (Ardelia Mapp, Clarice Starling's roommate)	Not available
BÊTE NOIRE:	Hannibal (the Cannibal) Lecter, imprisoned mass murderer, gourmand of human flesh and psychiatrist *extraordinaire* who tells Starling that "life's too slippery for books"	Jacques Derrida, philosopher-in-exile at the panoptically designed University of California at Irvine, holder of a seminar on "The Rhetoric of Cannibalism," and *lecteur extraordinaire* who has introduced into literary studies the concept of textual "slippage"
QUOTE:	Hannibal Lecter is a "pure sociopath"	Derrida represents "the last stage in the suppression of reason and the denial of the possibility of truth"

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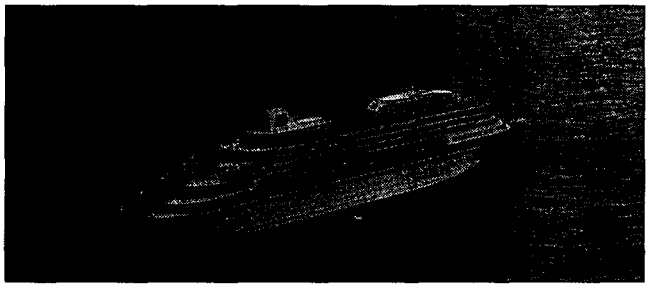
SCRUTINY ON THE BOUNTY



WHO SAYS CONTINUING ED has to be squirreled away in cinder-block seminar rooms? A cruise-ship company is making academic enrichment an above-board, or at least on-board, kind of thing, while the university lending its moniker to the program tests the hitherto uncharted waters of dual brand-name marketing.

In recent two-page advertisements in *The New Yorker*, among other publications, the Royal Viking Line introduced a "pioneer series" of cruises stamped with the Georgetown University imprimatur. The ad juxtaposes an appropriately severe black-and-white photograph of Peter F. Krogh, Dean of the School of Foreign Service, with a lush color picture of a cruise ship making its way across the open sea at sunset. The copy coyly informs us, "As far as we know, ours is the only university campus in the world with highly lauded cuisine, European staff and leisurely open seat dining."

Were there actual courses offered? For *The New Yorker*'s readers, it was hard to tell. Quick calls to Royal Viking confirmed that yes, Ph.D.'d professors would give both "on-board presentations" and "briefings at local embassies and universities while on shore."

Harm de Blij, Georgetown professor, head of the program, and the official geographer at CBS, says that Georgetown gets no money from the tie-in, just lots and lots of national exposure.

In any event, "the program is elective," says the ad. "So, if you complete it, you'll receive the official Certificate of Merit bearing the Georgetown seal. Though if you prefer to engage in our other non-academic activities (and gracious inactivities, let's not forget), who'll be the wiser?" Great idea, no? Maybe next year we can expect to see a visit to Fantasy Island, where Henry the K can lecture on the New World Order to every one willing to shell out a mere $3,500 to $125,000. And if that gets too dreary, you can always jump ship and shop, armed as you'll be by that econ prof against the vagaries of the indigenous marketplace. Who'll be the wiser?

—*R. J. Lambrose*

"I believe that Samuel P. Huntington has written a marvelously comprehensive and insightful analysis of the extraordinary democratic gains of the past 15 years."—**Marc F. Plattner**, editor, *Journal of Democracy*.

"The book will be extremely valuable to all Third World leaders, whether trying to advance or impede democratization movements, and to all diplomats and statesmen engaged in observing and dealing with formerly communist nations, non-democratic developing nations, and new democracies."—**Edwin Corr,** University of Oklahoma.

"An exceptionally important—and also brilliant—book. Though Huntington would disclaim the distinction, it does stamp him as a democratic Machiavelli."—**Abigniew Brzezinski.**

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Taylor presents the moral and religious views about fairness and opportunity, as well as the fears and antagonisms, that guide popular attitudes toward affirmative action. *Affirmative Action at Work* is based on a detailed study of the attitudes held by employees in the California Department of Parks and Recreation, which for ten years has had a strong program in force.
1991 / 288 pp. / 6×9 / $29.95 cloth (3674–7)
$14.95 paper (5453–2)

Cognitive Economy
The Economic Dimension of the Theory of Knowledge
Nicholas Rescher
"The insights are deep, the arguments are strong and full of imagination, the applications of the model are precise and apt. . . . The book should be required reading for all those who serve on grants committees."
—Robert Butts, The University of Western Ontario
1989 / 178 pp. / 5½×8 / $29.95 (3617–8)

Little Common Ground
Arab Agriculture and Jewish Settlement in Palestine, 1920–1948
Charles S. Kamen
An analysis of the structure of Arab agriculture in Palestine during the British Mandate which stresses the impediments to agricultural development resulting from Jewish settlement and British government policy.
1991 / 352 pp. / 6×9 / $39.95 (3668–2)

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Field *Notes*

THE FUR FLIES

TOM REGAN, A PHILOSOPHER at North Carolina State and an animal-rights activist, is no stranger to vilification. He receives regular heapings of scorn from laboratory researchers whenever he delivers his critique of anthropocentrism to a campus audience. But the abuse got out of hand this spring when Regan was invited to speak at the University of Illinois at Urbana-Champaign. "It would be a mistake to say that everywhere I go each and every scientist is ready to put me on a dunking stool," says Regan. "But this incident was particularly egregious."

The trouble began more than a year ago. In the wake of lab break-ins across the country by radical animal-rights groups, a UI program on cultural values and ethics organized a symposium with Regan and R.G. Frey, a philosopher from Bowling Green State who does not believe in animals' moral rights. To secure university funding for Regan's $1,000 fee, the program sent out a proposal to various deans and department heads.

Jeff McMahan, the assistant professor of philosophy who organized the event, says he designed it as an intellectual exercise in moral philosophy. Scientists, however, did not take it as such. "Mr. Regan is a dangerous zealot," warned Emanuel Donchin, head of the psychology department, in a letter to the program chairman. Calling Regan a "'deep and articulate thinker,'" wrote another psych prof, "is roughly equivalent to calling Hermann Goering an expert on Jewish cultural values."

Tom Regan

Trying to smooth the ruffled feathers, McMahan laid out what Regan stood for. Yes, Regan had appeared at animal-rights rallies and advocated civil disobedience; no, Regan did not countenance violence.

But the scientists were in no mood to listen. Several even asked senior administrators to withhold their support. To McMahan, it was a clear-cut case of censorship. Regan's critics, however, say they never questioned his right to speak— only whether he deserved funding. "I didn't think Regan had the stature to receive an endorsement, so I contacted other colleagues to that effect," says Donchin.

In the end, the scientists' best efforts failed: the funding committee refused to be swayed, and Regan spoke on campus in April. But it will take some time for UI humanities scholars to forget all the insults hurled at their philosopher-colleagues— things like, it was "arrogant of philosophers to assume [the role of] guardians of other people's ethics" (Donchin). Or: Regan could not possibly conduct an "open and objective" discussion for lack of "an adequate scientific background" (another department head). And even this tidbit offered up by a psychology prof with an apparently straight face: "only mentally imbalanced people … can place so much emphasis on one issue."

—Alan Burdick

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BREAKTHROUGH BOOKS

We asked five specialists in the history of science to tell us about the most provocative and important books published in recent years in their field. Here are their responses.

Ian Hacking, professor of philosophy, the University of Toronto; author of *The Taming of Chance* (1990):

Nicholas Jardine's *The Scenes of Inquiry* (Oxford, 1991; a follow-up to *The Fortunes of Inquiry*, Oxford, 1987). "It's a book of philosophy built around a detailed historical example," says Hacking. "The example is the German *Naturphilosophie* of the early nineteenth century; the text he takes is Lorenz Oken's book, translated in 1847 (forty years after it was published in Germany) as *Elements of Physiophilosophy*. ...[It] was a rather encyclopedic vision of the sciences, which generated vast research programs [in biology and the earth sciences], a paradigm...whose content one can no longer seriously entertain."

Jardine "wants to give an account of how such activity is possible," Hacking continues, "because he is moved by the belief that what makes our scientific activity possible is not much different from what makes Oken's possible in its time."

The author's "main new analytical idea" is that "of a [heuristic] question being what he calls 'real' for a community"—a concept not unlike Foucault's notion of an "epistème." But Jardine "cautiously distances himself," says Hacking, "from the more flamboyant parts of Foucault."

Evelyn Fox Keller, professor of rhetoric, Berkeley; author of *Reflections on Gender and Science* (1985) and *Secrets of Life, Secrets of Death* (forthcoming):

Fox Keller cites three books worthy of equal praise: **Ian Hacking's *The Taming of Chance*** (Cambridge, 1990), **Donna Haraway's *Primate Visions: Gender, Race and Nature in the World of Modern Science*** (Routledge, 1989) and **Brian Rotman's *Signifying Nothing: The Semiotics of Zero*** (St. Martin's, 1988).

"Ian Hacking's book is a model of the social history of ideas, particularly about chance, necessity and the meaning of normality," says Fox Keller. "Donna Haraway's book is a postmodern history of science, a collage, a historical narrative in which she quite successfully interweaves the development of social, political and scientific ontologies. And *Signifying Nothing* is a semiotic history of the study of signs, notations and shifting subjectivities in the history of mathematical consciousness ... in relation to parallel histories of art and finance."

Timothy Lenoir, professor of history, Stanford; author of *The Strategy of Life: Teleology and Mechanics in Nineteenth-Century German Biology* (1982):

C. W. Smith and **M. N. Wise's *Energy and Empire: A Biographical Study of Lord Kelvin*** (Cambridge, 1989). "What's really exciting," says Lenoir, "is the way in which the authors show that the development of mathematical physics was connected very closely to industrial concerns. ... The whole notion of work and labor was very much on the minds of Victorian entrepreneurs and was crucial in the shift ... towards a reconstruction of classical physics in terms of work and energy."

M. N. Wise, professor of history, Princeton; co-author, with C. W. Smith, of *Energy and Empire: A Biographical Study of Lord Kelvin* (1989):

Steven Shapin and Simon Schaffer's *Leviathan and the Air-Pump: Hobbes, Boyle and the Experimental Life* (Princeton, 1985). "There is not another book in the history of science which has had this impact," says Wise. It lays out the debate between two seventeenth-century thinkers, chemist Robert Boyle and philosopher Thomas Hobbes, over differing notions of scientific authority. It proposes that "solutions to the problems of natural order virtually always are also solutions to the problems of social order."

Later parts of the book describe the "technologies" Boyle employed to "legitimate his views," says Wise. These include a "social technology, a literary technology and a material technology," namely, a method of witnessing and validating experiments, a plain writing style, and the mechanical devices themselves. "[Schaffer and Shapin] were the first people in the field to call these technologies and draw out the implications of that term," continues Wise. "The significance...is that one has to be very careful about the claims for the straightforward plain representation of nature... and to recognize that these kinds of claims are strategies for legitimation."

Silvan (Sam) Schweber, professor of physics and the history of ideas, Brandeis; author of *The History of Quantum Field Theory 1945-1950* (forthcoming).

Adrian Desmond and **James Moore, *Darwin*** (Time-Warner, 1992). Schweber says of this forthcoming mass-market book, "It's certainly going to be an important contribution to Darwin studies, but more than that, I think it's going to set a mold for how to write scientific biography.

"It's really a triumph for all the people who talk about the social construction of science, in that it shows how to use those concepts to give you a coherent understanding of a man's life."

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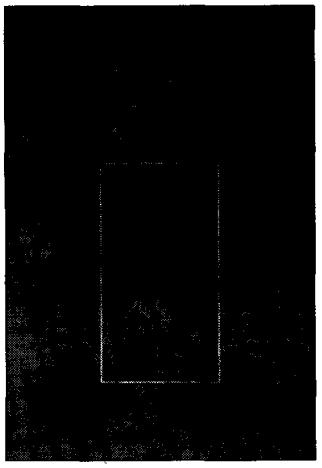

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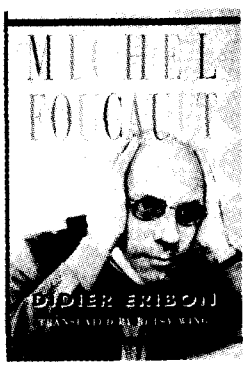

Seven years after Michel Foucault's death, the vines over the great man's grave are finally bearing fruit. The first biography of the philosopher, published in 1989 in France, has been decanted into English and will enter bookstores under the Harvard University Press label this month. But *Michel Foucault,* written by *Le Nouvel Observateur* editor Didier Eribon and translated by Betsy Wing, is not exactly a full-bodied read; it's a dry account of the philosopher's schooling and professional career and, perhaps because of France's strict libel laws (which allow a dead person's estate to sue), squanders little time on the gay philosopher's sometimes ecstatic, sometimes tragic, but never uninteresting personal life.

Best wait for the American vintage for that. An excerpt of James Miller's upcoming portrait (he rejects the term biography, calling his book "neither a straightforward biography nor a conventional exegesis of texts") was published last winter in *Salmagundi,* the literary quarterly. In it, Miller, a former *Newsweek* critic with a Ph.D. in the history of ideas, demonstrates a more Foucauldian sensibility, scraping away at Foucault's writings and those of his friends with an archaeologist's tools and, not surprisingly, unearthing all sorts of anecdotes about the thinker's emotional and sexual life. (The book will also chronicle Foucault's forays into the leather underground.)

All the blank spots in Eribon's book apparently gave Miller lots of room for maneuvering. Daniel Defert, Foucault's lover, as well as many former members of Foucault's circle, "thought Eribon had been too squeamish," Miller says, and were therefore perfectly happy to air the philosoper's dirty linen.

Foucault, continues Miller, "really did lead his life in public. I think he saw himself as being a philosopher in the mold of Diogenes the Cynic.... You fling a scandal in the face of society to shock it into an awareness of dimensions of being human that have been occluded or forgotten."

Miller's book is tentatively scheduled for publication by Summit Books in the fall of 1992.

THE BETTMANN ARCHIVE

Now that the entire oeuvre of James Joyce, that hardest-to-edit of authors, is about to become part of the public domain—the error-laden texts enter the copyright-free zone on Jan. 1, 1992—the jousting over definitive editions of Joyce and the lucrative new copyrights that could come with them has reached a new pitch. The latest charge onto the field comes with a particularly loud blast of the trumpet: a spectacular $350,000 advance given by W. W. Norton to Joyce scholar John Kidd for a seven-tome edition.

Those who have been following what are now known as "The Joyce Wars" in *The New York Review of Books* will recognize Kidd as the man who issued the first challenge after the last supposedly definitive edition of *Ulysses*—*Ulysses: The Corrected Text*—was published, with much ado, by Random House in 1984 and again in 1986. In a June 1988 *NYRB* article called "The Scandal of *Ulysses,*" Kidd took the editor of *Ulysses: The Corrected Text,* University of Munich professor Hans Walter Gabler, to task. Gabler, not a native speaker of English—he was known to substitute constructions like "inofficial" for "unofficial"—had sold the Joyce estate on his theory of "genetic" editing, which involved reconstructing Joyce's intentions from an array of typed and handwritten manuscripts rather than from a master "copytext." Kidd, however, pointed out a host of embarrassing errors in Gabler's new edition, including one change that simply edited the real-life Dubliner Harry Thrift out of the book by changing his last name to Shrift. Kidd ascribed Gabler's blunders to his use of facsimiles, rather than original manuscripts and proofs, as well as his faulty grasp of

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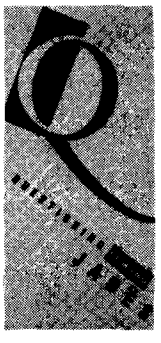
both English and Joyciana.

Kidd's *NYRB* article spawned a vituperative volley of letters, as well as an article by Charles Rossman, a Joyce scholar at the University of Texas, accusing the Joyce estate of covering up a dispute between Gabler and his advisers, Hugh Kenner and Richard Ellman, in order to rush the newly recopyrighted edition into print. Chastened by all the bad publicity, Random House last year put its older edition, the 1961 Modern Library version, back on bookstore shelves.

All of which means the market is now ready for yet another definitive edition—i.e., John Kidd's. "There's an irony implicit in the fact that I'm going to make a great deal of money out of having exposed how much money others were trying to make while botching Joyce," says Kidd, who now heads a Joyce research center at Boston University.

DESIGNING THE BOOK TO DEATH?

PHOTO BY TOM TIDBALL



During the ten years that graphic artist Richard Eckersley has worked at the University of Nebraska Press in Lincoln, the lanky, soft-spoken, fifty-year-old Englishman who came there from a public art collective in Ireland's Kilkenny countryside has become the most notorious book designer in the academic press world.

We are not talking here about the kind of the chic, sleek, seductive books currently in vogue—Zone Books, for example. Eckersley's are oddly shaped, typographically explosive, physically textured, challenging volumes, more testaments to the Death of the Book than books themselves, more objects of interrogation than *objets* to have and to hold. It's no coincidence that among Eckersley's many prizewinning collaborations, some of the most outré are with deconstructionists: Jacques Derrida in *Glas* (1987), where an essay on Hegel and one on Genet face off in separate columns on every page; and Avital Ronell in the oversize *The Telephone Book: Technology, Schizophrenia, Electric Speech* (1989), with its telegraphic dots and dashes, telephone cords, yellow pages, and patchworks of type.

"It turns things upside down," says Eckersley of *The Telephone Book*. "It gives you things like double spacing within the text, extremely wide word spacing in places, ribbons going through the pages. Virtually every bad practice I was told never to use, I used."

Not everyone champions Eckersley's books. John Sturrock grumbled in *The New York Times Book Review* about the "scandalously random experience" of reading *Glas*. But Richard Hendel, book designer for Yale University Press, praises Eckersley for "showing us what is possible." Ronell exclaims, "Richard interprets my work very actively, and that's exhilarating. For an academic author, it's kind of an unprecedented experience." (Ronell and Eckersley are now collaborating on another book, *Crack Wars: Literature, Addiction, Mania,* due out in January, 1992.)

The University of Nebraska Press has clearly benefited from Eckersley's experiments. Having the designer on staff helped Nebraska to acquire books such as *Glas* and *The Telephone Book* over better-known houses, says director and editor-in-chief Willis G. Regier. For his part, Eckersley likes the relatively pastoral life and the unpressured pace of the university press. He needs the time, he says, to "learn more about the conventions of the book." The better to flout them, of course.

COLLECTION UNDER A CURSE

After two years in the pipeline, an anthology of gay and lesbian film theory with essays on everything from Hollywood director Dorothy Arzner to safe-sex porn is finally being published. And in an era when gay and lesbian books are rushing into the mainstream, the fact that this is news is, well, news.

The sad saga of *How Do I Look? Queer Film and Video,* made up of papers given at a 1989 film conference, begins in the winter of 1990 at *October,* a quarterly journal of high cultural theory. There the manuscript set off a quarrel that pitted editor Douglas Crimp (a member of the reading group, Bad Object-Choices, that edited *How Do I Look?* and also co-author of

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the recent *AIDS Demo Graphics*) against *October*'s other editors and led, ultimately, to Crimp's resignation.

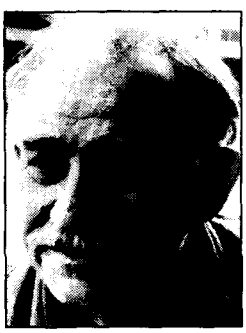
The *October* dispute hinged upon two essays in the collection, both about video pornography and both composed from an activist's, rather than a scholar's, point of view. *October's* other editors Rosalind Krauss, Joan Copjec, and Annette Michelson were happy to print the scholarly essays but balked at the activists' articles. They didn't measure up to the journal's standards, argued the gang of three. Crimp, however, refused to allow his colleagues to tamper with any part of the book; he deemed their reservations homophobic and elitist. "What was interesting about the conference was that there was a wide range of languages being used," he says.

Crimp quit and took the book to Bay Press, which had published *AIDS Demo Graphics.* Bay Press, a Seattle outfit, promptly discovered that no printer within its price range would accept the book. The stickler? The porn essays again—not their authors this time, but their explicit photo stills, as well as the key illustration to an essay on gay black imagery, a Robert Mapplethorpe photo of a black man with his penis exposed. The publisher's usual printer, for one, was afraid of offending his cameraman.

Enter an unlikely hero, Richard Serra, a friend of Crimp and a sculptor with his own reasons to be interested in free-speech issues: in 1989 New York City officials dismantled Serra's sculpture, "Tilted Arc," when it provoked a public outcry. Serra came up with the money it took to ship the book off to a foreign printer. "Now we just have to get it past customs," said Bay Press publisher Thatcher Bailey in August. "We're leaving the words 'Queer Film and Video' off the shipping label. No point in tempting the fates."

How Do I Look? Queer Film and Video will enter bookstores in December.

In the Cracker Jacks box of weird Americana that is cultural studies avatar Andrew Ross's *Strange Weather: Culture, Science, and Technology in the Age of Limits,* published this month by Verso, there is no dearth of special prizes. Shake the package and out tumble The Weather Channel, cyberpunk, cowboy hackers, extra-low-frequency electromagnetic radiation, New Age conferences, even squatting toilets. But underlying this hodgepodge of happy eclecticism is a project, what Ross calls "a green cultural criticism," and a critical perspective, that of a thinker who will be even less familiar to many readers than cyberpunk: Murray Bookchin.



Who-wha, you ask? A reclusive seventy-year-old anarchist from Burlington, Vermont, the founder of one of the few active American Green parties, and "a major social theorist" (as Ross calls him) whom some consider the philosopher of modern ecology, Bookchin was attacking additives, fertilizer-fed agriculture, and nuclear waste even before Rachel Carson became the queen of environmental politics. His first book, *Our Synthetic Environment,* was published in 1962, six months before Carson's *Silent Spring.* Thirteen books later, and despite America's current gimlet-eyed scrutiny of environmental issues, Bookchin is still largely overlooked, at least outside of Green circles. "You can mention Bookchin to people you would think would know about him and they don't," Ross says. "Bookchin is important for emphasizing that the ecological crisis is a social crisis and not only a crisis of natural resources."

Among Bookchin's books are *Toward an Ecological Society* (Black Rose Books, 1980), *Post-Scarcity Anarchism* (second revised edition, Montreal: Black Rose Books, 1986), *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy* (Revised edition, Black Rose, 1990), *Remaking Society: Pathways to a Green Future* (Boston: South End, 1989), and *Defending the Earth: A Dialogue between Murray Bookchin and Dave Foreman* (South End Press, 1991). At the moment, he says, he is working on a book for Pantheon on "ethics for an ecological society." He is also deeply immersed in his battle against "deep ecologists," groups like Earth First! that are radically opposed to industry and with whom, to his dismay,

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Inside

he is all too often associated. "Deep ecology is a wilderness cult, a typical California phenomenon or ecotopian phenomenon," says Bookchin. "Its naiveté is unbelievable."

Does Bookchin, an old-style New York Jewish radical and former autoworker, mind being taken up by "green cultural critics?" "I'm happy," he says, "to be taken up by anybody."

God, it would seem, is in the details. When, around the middle of this century, the study of religion wandered out of the seminary, strolled across campus and set up shop in the religion department, it was still a discipline with its eyes trained heavenward. But in the 1990s, the scholarly gaze seems to have shifted from the hermeneutical ether to the world below. The editors we talked to want books that do likewise. With some exceptions, they're looking for manuscripts that break the vacuum seal of theological debate and add religion to a secular mix: feminism, anthropology, sociology, cultural history, political science and postmodernist theory. Then there's the recent efflorescence of American religiosity, which tends to make editors seek books that do all that and are about America too.

Robert Sloan, who edits Indiana University's Religion in North America series, is interested in books on religion's "material culture"—by which he means everything from cathedrals and sacred undergarments to storefront churches and T-shirts emblazoned with the wearer's faith. "One thing I was talking about recently was whether folkloric or anthropological methods could be used to explore mainstream phenomena," he says. "Those methods always seem so segregated [in their focus on] non-traditional religions." Indiana also has a strong Jewish studies list, which is generally more historical than theological.

Lauren Bryant at Beacon Press would also like to see more interdisciplinary studies of contemporary American religion. "Americans are a spiritually unique group, what with all the new cults and religions springing up," she says. One book Bryant cites as a successful example of an interdisciplinary approach is a forthcoming Beacon book on the psychology of apocalyptic thought, which explores the relationship between American fundamentalism and the nuclear buildup. The book also feeds into Bryant's fascination with religion and the environment, "not just Mother Nature kinds of things, but how religion, organized and otherwise, can and does relate to the kinds of environmental crises that are going on," she says. "I'd like to keep building our list on African-American religions," she adds. "We're interested in religion and ethnicity, and of course we're happy and eager to see feminist perspectives."

Ann Wald at Princeton thinks the time is right for a book on the history of twentieth century liberal Protestantism in the United States. "I can't think of a book on this subject," she

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Inside

NOVENA
A La Emperatriz
SANTA ELENA
Abogada para obtener de Dios, por medio de la Santa Cruz, la pureza del alma y la salud del cuerpo, y particularmente para recibir felizmente el Santo Bautizmo de los recien nacidos.

says. "Liberal Protestantism is a relatively new phenomenon in the history of Christianity." In general, however, Wald says she'd like to encourage books on religion in democratic societies: "the public and private tension of religious participation in pluralistic societies."

Religion and politics are proving a particularly winning combination this fall. In its latest catalog, the University of Chicago Press launched The Fundamentalism Project, a new series edited by Martin E. Marty, a professor of modern Christianity at the University of Chicago, and R. Scott Appleby, a research associate at Chicago. "It's doing important groundwork," says Alan Thomas, Chicago's religion editor. The essays in the series' inaugural volume, *Fundamentalisms Observed,* edited by Marty and Appleby, investigate the links between various orthodoxies—Islamic, Christian, Jewish and Buddhist—and regional politics.

But what Thomas waxes most enthusiastic about is Chicago's three-year-old Religion and Postmodernism series, edited by Mark C. Taylor, professor of religion at Williams. "It's fairly eclectic," says Thomas. "It's supposed to be broad enough to include constructive theological works—books that draw on postmodern theory and methodology—as well as books about religion in the postmodern world." Thomas cites a postmodernist study of ethics, *Saints and Postmodernism: Revisioning Moral Philosophy* (Chicago, 1990) by Edith Wyschogrod, as a particularly fruitful marriage of theology and contemporary thought. "It's a call to arms," he says. "To a lot of people a postmodernist ethics would seem a contradiction in terms. She says it is not."

Charles Grench, executive editor of Yale University Press, says Yale is standing by its half-century-old project of publishing Judaica, such as translations of the Mishnah and Maimonidean code. But Grench is also scrounging around for good books on Islam, "because the English-reading public doesn't know nearly enough about the Islamic world."

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the ACCUSED

BY VIVECA NOVAK

Continued from the cover

Bucking for Iannone was Lynne V. Cheney, forceful chairperson of the NEH, ardent conservative, and wife of another old Washington hand, Secretary of Defense Richard Cheney. Although Iannone was merely an adjunct associate professor in NYU's Gallatin Division and her record of publication was almost entirely restricted to the pages of *Commentary*, Cheney and her allies fought for their nominee as if the future of the entire NEH were at stake. Opposing Iannone was the 30,000-member Modern Language Association, as well as several smaller academic groups, which objected to Iannone initially because of her weak résumé, voicing concerns that the candidate simply didn't have the *gravitas* required by law for the post.

But the battle didn't stay in the arena of curriculum vitae for long. In Cheney's hands, the confirmation process soon turned into a referendum on the failings of the "liberal academic elite." Cheney argued that the MLA and others opposed Iannone because they didn't like her views on feminism, multiculturalism, and other issues dear to the Left. And as she shepherded Iannone through her interviews with various senators, Cheney warned darkly that a defeat would "be widely seen as sanctioning limits on free expression."

Iannone's critics did have some political qualms about the nominee, who, if approved, would join twenty-five other council members in advising Cheney on how to distribute the $170 million annual budget of the NEH, by far the largest single funding source in the humanities. For one thing, they worried about adding another conservative voice to an agency that, under Cheney, had already taken a startlingly rightward tilt; at the time of the Iannone nomination, there had been complaints within the NEH that peer recommendations for grants dealing with non-Western cultures or viewpoints were being overturned by top agency officials. Concern that Iannone would not fairly review grant applications for nontraditional projects only grew when, shortly after her nomination, she published an incendiary article in *Commentary* arguing that some African-Amercian writers had won literary prizes through a kind of affirmative action.

But Iannone's critics were loath to voice their questions about her politics, rightly fearing Cheney's public relations acumen. Although Cheney lost the confirmation battle, she succeeded in convincing large numbers of observers—in the academic world, in the Senate, and most important in the press—that this was the latest battle in the never-ending struggle against the tyranny of political correctness in academia. Cheney merely whispered that her adversaries were puppets and purveyors of "p.c.," and the columnists and newspaper editorialists did the rest. "The original objections [to Iannone] were solely based on the health and future of the NEH, not on political correctness," says one Senate source. "Cheney cleverly and successfully reshaped the argument." In the end, virtually everyone involved wound up slightly wounded having painfully acquired a lesson in the way Washington works—perhaps especially the Modern Language Association, which, though victorious, remains somewhat shell-shocked from a fight it didn't expect, using tactics with which it had little experience. Says Phyllis Franklin, the

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MLA's executive director, "We were quite naive."

The battle began last fall when the Senate Labor and Human Resources Committee grudgingly approved a group of six nominees to the NEH council. Senator Claiborne Pell, the blue-blooded Rhode Island Democrat considered the father of both the arts and the humanities endowments, was less than pleased with the credentials of the six and sent along a warning to Cheney: Next time you had better send us candidates with better vitae; we fear for the integrity of the NEH. Only a short time later, Cheney picked Iannone for the next vacancy.

Iannone's credentials were not the kind to immediately mollify Pell. Her résumé—later described by the MLA's Franklin as "not without merit ... simply without distinction"—includes adjunct instructorships at Jersey City State College and the College of New Rochelle. For six or seven years in the 1980s she was an adjunct associate professor at Iona College. These positions apparently did not command sufficient salary, since at one point in the mid-1980s she did some secretarial temping. In 1988 she was hired by NYU's Gallatin Division, an individualized-studies program, as an adjunct associate professor and an administrator. Her roster of publications was equally unimpressive: Of the thirty-four listed, none are books; twenty-one are pieces for *Commentary,* and three are for the *National Review*—neither of which can be described as scholarly journals. And since 1981, there have been only eight references to Ianonne's work in both the Arts and Humanities and the Social Science Citation Indexes—hardly an illustrious record.

After the MLA opposed Iannone, Cheney fired off a letter to Franklin predicting that "one of the many regrettable aspects of the MLA's campaign will be to damage the MLA's own reputation."

Cheney says she picked Iannone because she admired the professor's writing, but it's difficult not to conclude that Iannone's political credentials had more to do with it. She was a member of Scholars for Reagan-Bush and worked for Herbert I. London, scion of the New York Conservative party, in both his mayoral and gubernatorial campaigns. Iannone's relationship with London cuts several ways: He heads the Gallatin Division at NYU, which employs her; and the conservative group he founded four years ago, the National Association of Scholars, of which Iannone is vice-president, has become a kind of breeding ground for the NEH council in recent years.

PHOTO BY DON HAMERMAN

PHOTO BY DON HOGAN CHARLES/NYT PICTURES

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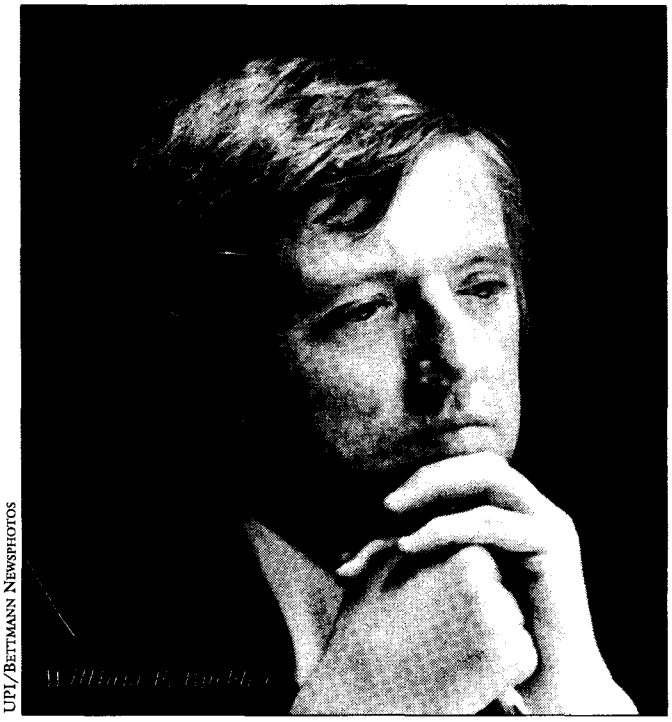

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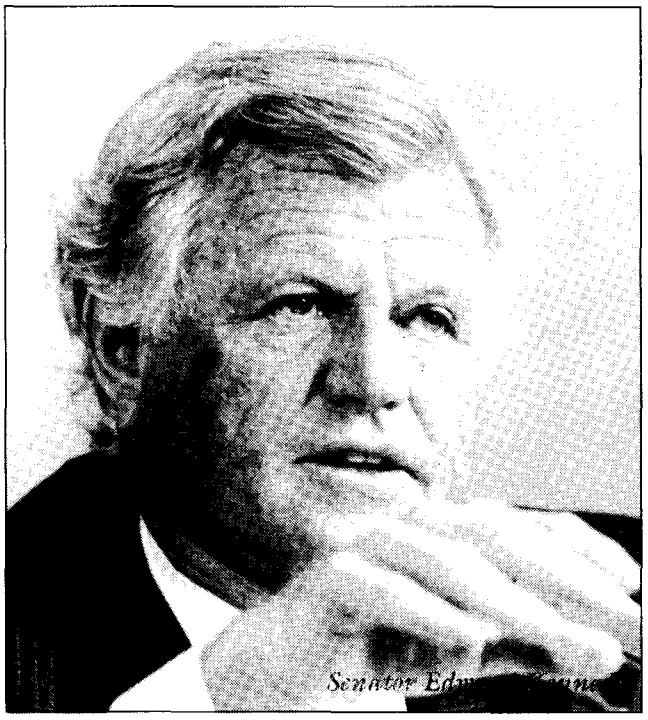

AP/Wide World Photos

It wasn't long before critics began to raise objections to Iannone's credentials, citing the endowment's statutory obligation to appoint members who are "recognized for their broad knowledge of, expertise in, or commitment to the humanities, and have established records of distinguished service and scholarship or creativity." In early March, the executive council of the MLA voted to oppose Iannone's nomination—having never opposed a council candidate before. In a March 4 letter to Senate committee members, Phyllis Franklin explained her group's qualms. She stressed the NEH's dominant position as funder of humanities projects, praised Cheney as an administrator, and spelled out Iannone's weak credentials. Franklin attempted to head off charges that the MLA's objections were ideological by stating that the MLA opposes *any* nominee with skimpy humanities scholarship—particularly since nine more council slots are slated to become open in January of 1992.

But if Franklin believed she could keep the Iannone debate nonpolitical, she didn't know Lynne Cheney.

"I don't mean to minimize the importance [of the MLA], wrote William F. Buckley in a letter to Senate committee members, "any more than I would minimize the importance of an association devoted to the study of Zarathrustian [sic] mysticism."

Cheney immediately fired back a letter to Franklin saying she was "sad" to see the MLA falling into its "old elitist patterns." Franklin responded with a four-pager, friendly but firm, defending the MLA and reiterating its reasons for opposing Iannone. But Cheney made the dispute increasingly personal. "I fear that one of the many regrettable aspects of the MLA's campaign against Iannone will be to damage the MLA's own reputation," she warned. (Indeed, a few days after Franklin wrote to Senate committee members, she was asked by the NEH to send them a copy of her own résumé. Franklin believes it was then passed along to Peter Shaw, a member of the NEH council and a colleague of Iannone's at the NAS, because in the May 1 *Chronicle of Higher Education*, Shaw seems to have used it to turn the attack on Iannone's qualifications into an attack on those of Franklin. By the time Franklin was appointed executive director of the MLA, wrote Shaw, "she had published twenty-four items to Iannone's thirty-one.")

While Cheney and Franklin exchanged letters, each one chillier than the last, other organizations lined up for and against Iannone. The National Association of Scholars wrote to the Senate committee in April, talking Iannone up and making a case for her as a populist, a teacher in touch with reality. Donald Kagan,

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dean of Yale College and an NEH council member, urged others to write and call in support, as did former council member John Agresto, president of St. John's in Santa Fe.

On the other side, the American Council of Learned Societies, the College Art Association, the American Studies Association, the Organization of American Historians, and the American division of PEN, the international writers' group, all wrote letters in opposition. Cheney was livid. ACLS President Stanley N. Katz, who says he knew nothing about Iannone's political views when he objected to her, recounts that after Cheney spoke at his group's annual spring meeting, she pointedly refused to shake his proffered hand.

If the confirmation battle seemed unusually rancorous in the beginning, it was nothing compared to what happened after Iannone published her latest *Commentary* piece in March. Titled "Literature by Quota," it declared works by black novelists Toni Morrison, Alice Walker, and Gloria Naylor unworthy of the literary prizes they had garnered. Awards given to Walker's *The Color Purple,* wrote Iannone, "seemed less a recognition of literary achievement than some official act of reparation." While the article wasn't a radical departure from Iannone's previous work, in the context of the pending confirmation the piece was a bombshell—and virtually a taunt to those who had wanted to keep the basis for opposing Iannone confined to her résumé. In an April 9 letter to Cheney, Joel Conarroe, president of the John Simon Guggenheim Memorial Foundation, expressed his feelings quite plainly, calling the *Commentary* piece "arrogant, inflammatory nonsense" and comparing its author's prejudices against African-American writers with those of the late intellectual Paul de Man against Jews. "Surely there are many scholars far better qualified, both by achievement and sensibility, to join the Council," Conarroe wrote.

Cheney succeeded in convincing many academics, politicians, and journalists that this was the latest battle in the never-ending struggle against the tyranny of political correctness.

Still, the debate was largely confined to academia. But all that changed when George F. Will used his *Newsweek* column to catapult the issue into full public view. In his April 22 column, Will asserted that the MLA was crawling with "academic Marxists." His pen dripping acid, he sounded off on feminist literary critics and other "philistines [who] are in the academies shaping tomorrow's elites." Cheering Iannone on, he praised Cheney as the "secretary of domestic defense. The foreign adversaries her husband, Dick, must keep at bay are less dangerous, in the long run, than the domestic forces with which she must deal." Conservative darling William F. Buckley, Jr., cleared his

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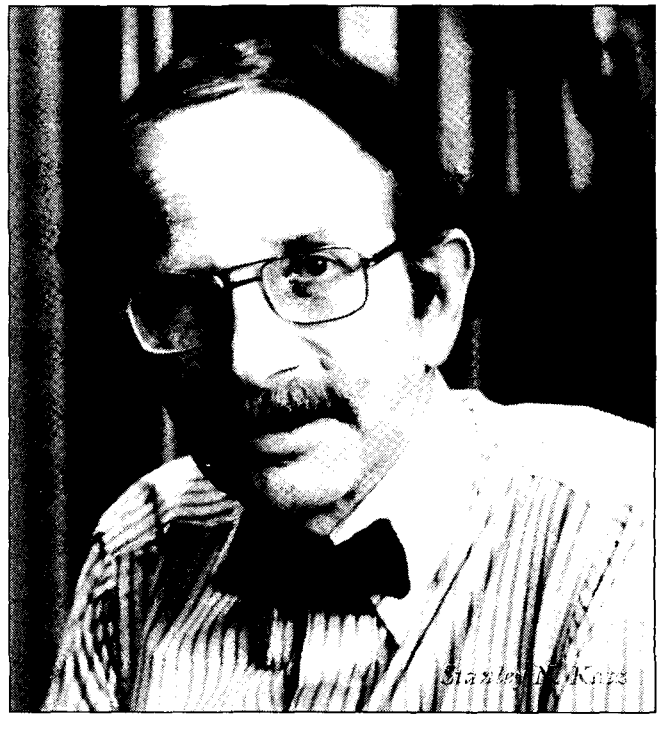

AMERICAN COUNCIL OF LEARNED SOCIETIES

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throat on the matter as well. In a letter to Senator Pell, the *National Review* editor explained, "Mrs. Cheney has asked me to comment on the dispute" over Iannone's qualifications. But his letter is devoted at least as much to skewering the MLA with his verbal rapier and puffing about his own credentials as it is to praising Iannone. "Let me begin by saying that I go months, even years, without perusing the work of the Modern Language Association," he wrote. "I don't mean to minimize their importance, any more than I would minimize the importance of an association devoted to the study of Zarathrustian [*sic*] mysticism."

UPI/BETTMANN

Some academic figures did their best to temper the debate. Timothy Light, president of Middlebury College, urged caution. Harvard President Derek Bok, avoiding outright opposition, gingerly suggested that the NEH needed a council of "intellectuals who command wide respect and who have the rare perspective and judgment to stand above the paltry ideological battles that are so evident today." But the terms of the debate had already been set: Either you were for Iannone or you were a despot of political correctness. Academic sources have said there was a great deal more anti-Iannone feeling on campuses than was publicly voiced, but after the debate had been polarized, few were willing to speak up—or, for that matter, to jeopardize their NEH grants for the foreseeable future.

Meanwhile, the members of the Senate Labor and Human Relations Committee began lining up for and against Iannone in preparation for the vote on her nomination, scheduled for June 5. To some Senate staffers, it seemed at first that Senator Edward Kennedy, chairman of the committee, might go along with Iannone if the candidates put forward for two other council vacancies had outstanding qualifications. He preferred not to cross Cheney; they had served together on the Bicentennial Commission and had developed a mutual respect. But two things happened: Pell, to whom other committee Democrats generally defer on questions of the arts and the humanities, decided to oppose Iannone because of her weak credentials; and Kennedy was lobbied by individuals and groups who opposed the nominee because of her record and her views.

Will saw the opposition to Iannone as the latest communist threat. The MLA was crawling with "academic Marxists," he wrote, and Cheney was a sorely needed "secretary of domestic defense."

On the afternoon of June 4, Cheney was informed that her nominee would be voted down. She immediately asked for a postponement of the vote to give Iannone time to make courtesy calls. Senate staffers were a little surprised: Meet-and-greet visits with senators rarely take place over such minor advisory posts. As it turned out, though, it was the beginning of an all-out drive by the NEH, the White House, and various well-connected Republicans to get Iannone approved. Lawyer Leonard Garment, who had counseled Nixon during Watergate and Robert McFarlane during the Iran-Contra hearings, began making calls to committee members, as did Morris Abram, former vice-chairman of the U.S. Commission on Civil Rights. When Senator Pell met with some of Iannone's opponents, they were interrupted by a knock on the door. Pell answered it and, upon returning, told his guests, "You won't believe this, but that was a friend I haven't seen in years who Mrs. Cheney called to talk to me" about Iannone. Cheney even arranged a White House breakfast for Senate committee staffers. John Sununu and Dan Quayle phoned committee members; David Carney, White House political director, sent out packets of editorials from the *Wall Street Journal* and the *Washington Post*. The *Post* had editorialized that the Senate was being asked "to decide something more than her qualifications, and it should decline."

Throughout the process, Cheney managed the press with extraordinary skill, convincing reporters and editorialists alike that the Iannone nomination was an extension of the political-

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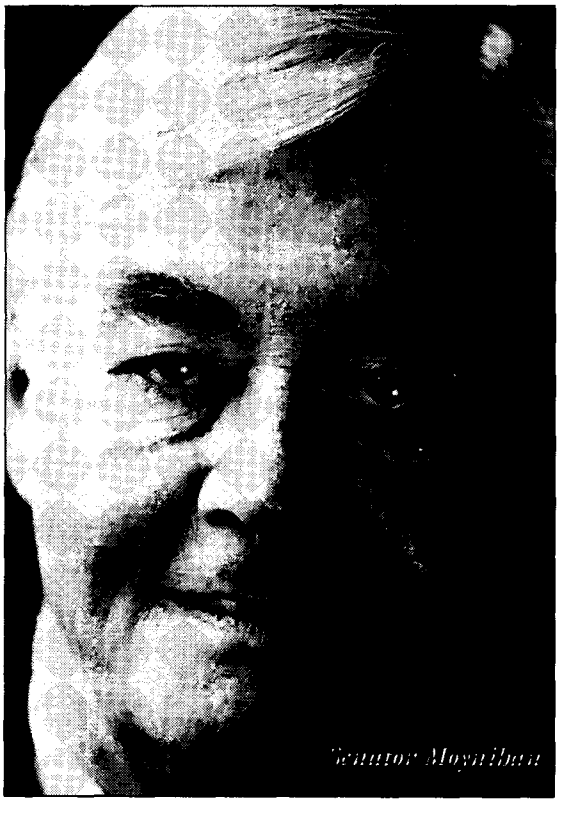
correctness debate raging throughout academia. According to the *New York Post* the "intellectual life of this country" was at stake. At least thirty-two editorials and op-ed columns ran in various newspapers, including five in the *Wall Street Journal* and thirteen in the *Washington Post* (a fact that some attribute in part to the friendship between Cheney and the *Post*'s editorial-page editor, Meg Greenfield). The *Journal* never ran a news story about the controversy, though its commentary took no prisoners, mocking the MLA's position and even raising the worn specter of Chappaquiddick. Only a few writers offered an alternative to the political-correctness theme. *Washington Post* columnist Richard Cohen, for one, called Iannone "thinly credentialed and admired mostly for her ideology and the enemies she's made." But he had little company.

When the committee convened July 17 to take its final measure of Iannone, there was a certain weariness to the proceedings. Orrin Hatch, the Utah Republican, halfheartedly attempted to further Cheney's characterization of the nominee as a sort of populist candidate, calling her academic opponents nutcakes. His fellow Republican Nancy Kassebaum of Kansas said, "I don't know why we fear a little diversity" on the council; Pell sharply replied, "To have diversity means views from the Left, from the Center, and from the Right. As of now, we have the Center and the Right but none from the Left." Iannone went down nine to eight. At the same time two other nominees, Michael Malbin and Harvey Mansfield, whose vitae vastly outshone Iannone's, were approved.

In the aftermath of the vote, the spotlight turned to Lynne Cheney. Why had she fought so hard? On Capitol Hill some speculated that she was trying to prove her political effectiveness and to cement her right-wing credentials with an eye to some future post. In any case, she refused to give up the battle (as she called it) to shape the public's perception of the nomination. On July 30, she called a press breakfast at which she turned up her rhetoric yet again, complaining that Iannone had been ambushed by "liberal McCarthyism." The breakfast was reported in the *Washington Post*'s celebrity column on the same day that the paper's op-ed page carried the latest from Evans and Novak, who accused Senator Kennedy of telling colleagues that he needed their votes against Iannone for a political agenda of his own: to prove his own political clout after the Palm Beach incident. Cheney's finest hour of spin control came when *Time* magazine headlined its piece on the controversy "The Bonfire of the Nominee," with the subtitle "Carol Iannone loses a round to political correctness."

Iannone's supporters were the ones using the language of political correctness. According to Senator Moynihan, the nominee was voted down because she is "an Italian...with a working-class background."


Senator Moynihan

As for Iannone, who declined to be interviewed for this article, she broke her silence with an op-ed piece that appeared in the *Washington Post* on July 25, in which she bemoaned the decline of discourse inside the academy and indirectly compared her treatment to the abuse her Italian immigrant father had received at the hands of Fascists. The theme of Iannone as victim was also sounded by Senator Daniel Patrick Moynihan, who saw in Iannone's defeat the "further intellectual decline of the Democratic party." The opposition to Iannone, he said, stemmed not "from the quality of her work, but from her genes, social and otherwise. She is an Italian, Catholic ethnic with a working-class background." Thus did the battle of Iannone come full circle: Here was a candidate supposedly done in by the forces of political correctness, though it had been obvious that but for her politics, she would never have been nominated in the first place. And now her downfall was being attributed to a host of societal ills such as nativism, classism, sexism, and religious intolerance. What could be more correct than that?

Viveca Novak, senior staff writer at Common Cause Magazine *in Washington, D.C., frequently writes about politics and government.*

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a visit to the prose pros

IN WHICH OUR REPORTER GOES UNDERCOVER AS A NERVOUS GRADUATE STUDENT SEEKING HELP WITH AN EMBARRASSING PROBLEM

Maybe you've seen their fliers stapled to campus bulletin boards or scattered near the coffee machine in the graduate student lounge. Maybe you've seen their ads in the college newspaper or *The New York Times Book Review*. And maybe you've been tempted to drop your scruples and pick up the phone—to let *them* bring your graduate essay, or the essay of your struggling student, up to the level of quality appropriate to a Doctor of Philosophy.

They are free-lance editing services, or "thesis mills"—the enterprises that will edit, revise, or even develop from scratch that piece of scholarly writing that just won't come together on its own. They are one-person operations, mostly, anonyms on the fringes of academia. Their stated credentials—top-shelf degrees, fellowships, publications, years of teaching experience—are impressive. High as their prices are—from $20 an hour for copy-editing to thousands for a completely ghosted thesis—they might strike a struggling student as a bargain, considering tuition costs and the way a strong thesis can make the difference between adjunct and tenure track. Eager to appease wary would-be clients, many of these services offer a free preliminary reading, the way dating services provide a photo to entice the faint of heart.

But perhaps the real cost is not so much financial as educational; in the end arguably, it is not the student but the academy as a whole that pays. For these free-lance editing services call into question many of the hallowed premises of graduate education. What of the attentive, exclusive relationship between student and adviser? What of the budding scholar as a lone gunman who emerges from the dark night of doctoral work with a thesis that shows him to be, as the City University of New York's Geoffrey Marshall (associate provost and dean for academic affairs at the Graduate Center) puts it, "the fastest insight in the West"? What of the idea that people who are awarded the highest academic degree granted in the United States should be able to write passable English prose all by themselves?

Well, what of it? Editing services are probably as old as literacy itself. All of us have heard of the agencies that sell essays to undergraduates or the fraternities that keep essays on file for easy use by the brothers. To be sure, the lone-gunman theory of dissertation writing is unduly romantic, discounting the work of advisers and the fact that, officially, the thesis is expected to show com-

BY PAUL ELIE

ILLUSTRATION BY HEIDI YOUNGER

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petence rather than brilliance. Indeed, "searching questions about the way we train Ph.D.s" are being asked by institutional organizations such as the Council of Graduate Schools which recently issued a new policy statement on the nature and role of the dissertation. The statement contains a section titled "Expert Advice, Editorial Help," which acknowledges that "graduate schools and departments walk a fine line when determining what expert assistance a dissertation writer legitimately can secure."

Adept in the trade argot, I told Rita

I wanted a hard-boiled copy edit.

"When you get it back," she cried,

"it'll look like it had surgery!"

And to be sure, the numbers of students who do secure such assistance are by all estimates relatively few. Yet evidence suggests that they are many enough to keep the editing services thriving. My casual tour of the Columbia University campus one day last spring gained me a folderful of fliers, ranging from Words for the Wise's laser-printed statement of purpose ("Dissertations & other academic manuscripts turned into strong publishable prose") to the ubiquitous postings of Ms. Kay, whose sloppy handwriting and shadowy photocopying augur poorly for her craft. A typical week's *New York Times Book Review* carries ads for half a dozen services, including those of a retired journalist ("fast, accurate") who told me he'd placed the ad "as a joke," and The Academic Research Group, which offers a toll-free number and sends prospective clients a catalog as thick as a Harvard application. Conversations with the editors themselves make clear that a significant minority of doctoral students are willing to pay for assistance from self-styled experts outside the academy.

What of it? Curious, I decided to get a little help myself.

I do whatever my clients want me to, everything from outlines to copy editing—I've ghosted entire Ph.D. dissertations from scratch. And your essay's on *Macbeth*? I'd like that. I taught English for many years. Got my doctorate in English. Haven't done an English essay in a while, though. Yes, I'd like working on that. It would amuse me."

This was Ed, I'll call him. I had phoned Ed after seeing his ad in the *New York Times Book Review* ("exp'd, discreet, reasonable rates"); I was wooed by his address, in a hilltop Ivy town familiar to me. I had described the essay at hand, an analysis of Shakespeare's rhetoric (which, flush with the spirit of outside help, I had borrowed from my literary-scholar friend Karen Jewett to submit as my own). Now, after Ed recounted the kind of free-lance editing he'd done since he quit teaching a year ago—polishing up a piece by a management prof at the vast nearby university, drafting a dissertation proposal for a psychology doctoral student "right down there in New York, where you are"—I confessed my grave uncertainty. Was my getting his help morally acceptable?

"As far as I'm concerned, it's completely aboveboard," Ed said, his voice rising deep from a throat that I imagined to be collared in red chamois cloth, as per the fashion of his region. "Students need editing, and they don't get it. Some people feel uneasy, but there's really no reason to. I personally don't think there's anything wrong with it."

How about confidentiality? I feared becoming an academic Judge Ginsburg, I told him; I didn't want to be rejected from the Institute of Advanced Study years hence because I'd tried an editing service once or twice while in grad school. "Look, this is my daily bread," Ed said. "I'd be fearful of jeopardizing it. I'm not into talking about it outside on any daily basis."

Thus assured, I asked him his rates—$25 an hour for copy editing, which might take anywhere from two to ten hours. Then I engaged him to edit the essay. I closed the deal feeling confident that the essay was in good hands. After all, it was Ed's daily bread.

Next I contacted a service whose flier I had snatched during my Columbia trek: an "Experienced Writing Coach, Tutor & Editor" with "wide interdisciplinary interests" and a "terrific prose style." A woman—I'll call her Rita (pronounced "reader")—answered the phone in a brusque New York manner, but upon hearing of my need she assumed a friendly, advisory tone: "Tired of it, are you? Sounds like a good time for a fresh point of view!"

I agreed wholeheartedly, then explained the nature of the essay. Rita mentioned a U. Va. Ph.D. and told me that she had just "got off" a big M.A. thesis on Dante, on which she had worked for three years. Already

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adept in the trade argot, I explained that I was just looking for a hard-boiled copy edit. "When you get it back, it'll look like it had surgery!" she cried with the enthusiasm suiting a person whose professional titles included terms like"coach." "I'll get my little red pen out and I'll take it apart!"

Karen's essay lay on the desk before me. Suddenly, inspired by Rita's good cheer and reasonable rates ($50 for two hours, she estimated), I grew ambitious for our work together. "You know," I said, "one of the things I've been told is that this particular essay lacks my own point of view. Could you maybe suggest some ways in which I could get a little more *me* in it?" Rita assured me that she could, absolutely, no extra charge.

I could demur no longer; I voiced my scruples. "Unethical? No, no," Rita said. "I know the profs, and most of them I've met are *enthusiastic* about what I do. What I do is on the up and up. During final exams, I had groups of undergraduates getting together with me: They all had take-home exams, and the professor told them, 'Use your tutor, use your group, use your spell-check—use *whatever,* as long as you hand in ten pages of clean and solid prose.' "

But I was a graduate student, I explained, not merely gutting my way though exams but actually looking forward to a career in the academy. "If William Faulkner uses an editor ..." she replied; then, as if even the Nobelist's example might not convince me, she added: "*I* use an editor! I write kiddie books, and I have an editor friend look at them. It's very respectable."

Temporarily convinced, I signed on, though not without explaining my fear of being Ginsburged. "No one will know but me," Rita promised. "Just leave it at my wonderful prewar building. My twenty-four-hour doorman will put it in my little private mailbox and no one will see it!"

Rita's wonderful prewar building, it turned out, was right down the street from my lousy postgrad digs. I dropped off the essay lickety-split. During the ensuing days, while I awaited two expertly edited essays on *Macbeth,* I often wondered if that was Rita in the park outside my window, coaching Little League.

Surprisingly, Ed's and Rita's arguments for the ethical soundness of their work are echoed by universities themselves. "Frankly, I don't think anybody really worries about it," says Rebecca Taylor, dissertation officer for Columbia's Graduate School of Arts and Sciences, recalling two professors there who urged doctoral students to seek outside assistance. "[The people who sign off on theses] care that the work is original. That it's yours. That it should stand on its own merits. But not everyone writes well. If [editing services] help to put the paragraphs in order for them ... as long as it's... Do you know what I mean?"

To clarify, Taylor cited a 1979 Association of Graduate Schools policy statement on "The Degree of Doctor of Philosophy," which states that "primary responsibility for the preparation of the text should rest with the candidate." The 1991 Council of Graduate Schools' statement addresses the topic more fully: "Faculty opinion is divided about what form of professional editorial assistance a student should be able to purchase." Ghost-written theses are ruled out, of course, as is "wholesale rewriting." But the CGS allows for "light editorial assistance with the language, not the substance" of the thesis, suggesting "that a professional editor should not change the style or content of the student author, attending instead only to surface features, and that the adviser should review a preliminary draft prior to its submission for editing."

Walking a fine line, indeed. CGS president Jules LaPidus says the passage "Expert Advice, Editorial Help" was drafted mainly to address the use of statistical aids, such as the SPSS software package, in writing theses for the social sciences. Even so, LaPidus says students' inability to write has become an issue in many graduate programs, particularly those in the sciences, which attract many candidates whose first language is not English. "Where there are many foreign graduate students," he explains, "what happens is that the adviser ends up doing the writing, turning the students' work into acceptable English prose. Suddenly the adviser finds himself or herself with a second job—writing dissertations. I've talked to people who are growing reluctant to accept more foreign graduate students because the adviser will have to do all their writing for them."

If in the sciences the issue of assistance is openly acknowledged by student and adviser alike, in the humanities the issue is much more slippery. By and large it is entrusted to the dissertation adviser, whose relationship with a student is expected to safeguard the integrity of the student's work. Robert McChesney, acting associate dean of the Graduate School of Arts and Science at New York University, suggests that outside editing, even if kept secret, would be easy for an adviser to detect and that in any case it would be prohibitively expensive. But he acknowledges, "One concern here, because of the large number of graduate students, is that the advisers might not be able to devote as much attention as they'd like to any single piece of work. I've felt vulnerable to this myself, as an adviser."

NYU's McChesney, Columbia's Taylor, and the CGS's LaPidus all note that they cannot recall any students who were found to have

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made improper use of outside editing services. The question, then, seems to be not how much may students use these editing services but why should they need to use them in the first place?

About this, freelance editors have a great deal to say, their comments amounting to a dispiriting critique of graduate education. One editing service even makes such a critique part of its sales pitch, stating its case against the academy in holier-than-thou terms: "Words for the Wise believes that important work is going unpublished and that fine scholars are not finishing dissertations solely because schools have failed to teach their promising, ambitious scholars the required literary skills," its flier reads. Alas, when I called the service, I was told that its telephone had been disconnected. But other editors share Words for the Wise's antipathy for the ways and means of graduate education. Of the professors who she claimed are so enthusiastic about her services, Rita said: "You can be a literary person, you can talk about history and ideas, without liking the nitty-gritty of sentences themselves. The kind of sitting down and going through an essay on the line-by-line level—a lot of professors don't want to do it, because it's a lot of *work*. And I'll tell you something else," she added, "a lot of them *can't* do it. They just can't focus on the words."

Ed was more sympathetic to the typical adviser's plight. "Teachers are simply overwhelmed by the amount of work to do," he told me. "When you've got a hundred and twenty students to see, plus a heap of undergraduate papers to read, even if you go into it with the best intentions, you get to the point where you can't keep them all straight."

In the sciences, outside help is openly acknowledged by student and adviser alike. In the humanities, however, the issue is much more slippery.

The most damning critique comes from an editor I'll call Amy (short for Amanuensis). When she started her service after being refused tenure in Fordham University's school of education several years ago, Amy advertised herself as a dissertation specialist. "But I had to stop, because I really got the dregs," she says, referring to a host of students facing dismissal by their departments. "They couldn't think through *anything*. It was just pitiful."

Now, Amy says, she commonly works with students to whom she has been recommended by faculty members familiar with her work. These students' essays are pretty dreggy as well. "Oh, *some* of their productions are not bad, but ...." She says in a British Empire accent. "There's poor language, poor thinking, poor advisement, carelessness—students who have bits and pieces but no cohesive hypothesis. All in all, it's a pretty sorry state of affairs." Amy traces these student struggles to a system that, by forcing professors to spread themselves too thin, confers undergraduate degrees upon students who don't have the skills necessary for graduate study, then accepts them into graduate programs anyway. As a result, she contends, "large numbers of people, even professors, don't care about writing well. And not only do they not care—I don't know that these people even *see* that they're not writing well."

Only occasionally, it seems, does the system catch up with itself. Consider the case of the graduate education student, not a native English speaker, who successfully defended his thesis, only to learn shortly before commencement that the dissertation officer and department chair had judged it to be appallingly written. "At this point," Amy recounts, "the student had to ask himself, 'Why *now*? I've paid thousands of dollars for advice. Why am I finding this out at this stage?' " Protest he did—and he was sent to Amy, who polished up his prose in time for him to get his degree. The cost to him? Another thousand.

Possibly these are just the jeremiads of bitter ex-academics whose battles with the university establishment are the reasons they now work as editors for hire. Their complaints, however, are seconded by people who have little to gain by criticizing the system. Says Dan (his name edited and abridged), an Iowa Writer's Workshop graduate who teaches creative writing at a Pennsylvania college and edits fiction on the side: "In the academy, teaching is the last priority—after the curriculum committees, the advising, the faculty searches, the reviews, the counting of paper clips." And, of course, the politics, which for Dan has included editing the work of a more esteemed but less writerly colleague. "That's the kind of stuff you have to learn to do," he says ruefully. The editors I spoke to cited as benefits of their work the freedom to set

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their own hours, pick the projects they take on, and supervise themselves—the very benefits usually considered those *of* an academic career by people outside the academy. And they all suggested that the pay is reasonably good, saying that placing an occasional classified ad or pasting up fliers now and then brings in enough work to keep them living comfortably.

I worried about confidentiality: Would I become an academic Judge Ginsberg? I asked. "No one will know but me," Rita promised.

Beyond these advantages, the free-lance editors say that they have chosen this line of work because they *enjoy* taking other people's writing apart and putting it together again. "It's purer teaching—like making a career of independent study," Dan said.

"I do it fundamentally because I like it better," Rita told me, perhaps to allay my suspicion that she was a disgruntled dropout. "You stay fresh, you don't get stale."

"It's fun," said Max (his real name), the retired journalist who edits manuscripts of all sorts. "I do it for entertainment, for laughs." So keen is Max's sense of humor (for which he earns $50 an hour) that during our interview he repeatedly offered to edit this article; when I explained that I'd called because I was writing a piece *about* editors like himself, he said: "Right. Do you need it edited? Just send it to me when you're finished."

Most free-lance editors, though, just do what they're asked to do, if Ed and Rita are representative. Less than forty-eight hours after I left the *Macbeth* essay with Rita's doorman, I returned to her prewar building, wearing my Walkman and stopping for pizza en route in order to play the slothful graduate student to the hilt. My editor greeted me in the lobby—pale, artificially black-haired, and wearing an antique black dress whose original owner might have been Lady Macbeth herself. Proudly she presented the essay to me. "I went through it like a surgeon!"

"You said you would," I replied. I gave her $50 and departed, pizza crumbs clinging to the corners of my mouth. Our entire exchange had been witnessed by the doorman. So much for confidentiality.

Rita really *had* gone through it like a surgeon, I found, making Karen's already vigorous prose even stronger and more incisive with her little red pen. Though her comments in the margins were banal ("digressive," "avoid redundancy," "farfetched"), they were sound advice nonetheless. "You're right—not enough *you* in it," she noted, showing how long quotations and flat summaries of other critics' views had produced this effect. As for her work, it had more than enough *her* in it: of King Edward's aid to Scotland, she asked, "Is he like a surgeon cutting out disease?"

Ed's work was more difficult to assess. After getting my free evaluation over the phone, I had asked him to put it in writing, whatever the cost. His version of the essay arrived in the mail ten days later, accompanied by a bill for $125: "This took fully five hours," he wrote in a cover letter, "as it took several readings for me to intuit your meaning in places." He had expounded his views of the essay's flaws in a written passage of 750 words or so, touching on technical aspects of the writing and noting passages he felt were worth developing in subsequent drafts, as well as those he felt could profitably be omitted. The margins of the essay itself contained equally extensive comments. And while his many allusions to *Macbeth* seemed to reflect a desire to show off his expertise, his deep knowledge of the play was evident.

The problem lay in the scope of Ed's evaluation. Like Rita, he had commented on prolix or redundant passages; but he had gone further, urging the omission of all study of King James's rhetoric, of all analysis of recent critical views, so that the essay might better focus on the text of the play. After all, he gushed, "what is interesting is how the characters play out the author's views concerning the essential ambiguities facing everyone in this most subjective of all worlds." Right?

Not quite. Despite his good intentions, Ed had failed to take into account *Karen*'s intention—to write a new historicist essay, not a new critical one. Were she to take his advice, she would have to renounce a method and critical outlook that she, with her adviser's guidance, had carefully worked her way toward; she would have to take a generation-size step backward in Shakespearean criticism; in effect, she would have to start graduate school all over again, thinking Ed's way, not her own.

What is to stop students from being led astray Ed's way, or from getting

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their worked doctored by a Rita? There is money, hardly an incidental concern for most Ph.D. candidates. There is intellectual pride, which can inspire students to uphold standards higher than those tolerated by the academy. There is the belief, however quaint, that good prose is an end in itself, offering pleasure in the writing and the reading alike.

There are, of course, many advisers who do take the time to remark on or untangle twisted sentences, who practically uphold the theoretical indivisibility of content and form. There is, says the CGS's Jules LaPidus, an increasing use of the Test of Written English to evaluate foreign students' command of the written language. There is the promise embodied by campus writing labs, department tutors, and the like—the promise of the "reintegration of reading and writing," which a 1989 Modern Language Association brief urges upon graduate English programs.

Meanwhile, graduate education will continue to walk a fine line between assistance and collaboration, between the lone gun-slinger approach and subcontractual execution. For there will always be students whose writing isn't up to Ph.D. snuff. There will always be faculty members who are too busy to honor their good intentions, administrators who reassure themselves that their institutions grant the Doctor of Philosophy, not the Doctor of English Prose. And there will always be editors for hire on the edges of academia—people whose daily bread is work credited to others, who lend an unseen hand for profit and for the fun of it.

Max, are you out there? It's your turn now ....

Paul Elie, a graduate of the Writing Division at Columbia University, has written for Spy *and* Commonweal *magazines. He wrote this article all by himself.*

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KEEP OFF THE (INTELLECTUAL) PROPERTY!

Copyright law has left scholars and academics feeling like trespassers. Now some of them are trying to change the rules.

"The Courts of Westminster would be filled with Suits hitherto unheard of. Poet would commence his Action against Poet, and Historian against Historian, complaining of literary Trespasses. Juries would be puzzled, what Damage to give for the pilfering an Anecdote, or purloining the Fable of a Play. What strange Changes would necessarily ensue. The Courts of Law must sagely determine Points in polite Literature, and Wit be entered on Record."

—Anonymous, from "An Enquiry into the Nature and Origin of Literary Property," London, 1762.

Perhaps this eighteenth-century scholar thought he was being apocalyptic, but history has proved him right. In recent years, scholarship has shifted from the library to the courtroom with alarming speed. First there was the J. D. Salinger case, which held that scholars had better not quote widely from an author's unpublished materials. Then came the decision against Kinko's. Last year the national xerographic chain was found to have acted unlawfully by copying materials that professors had assembled so that students could have made-to-order anthologies for their course work. Now when you go to a local copy shop to get three chapters duplicated, you worry that they'll refuse to do more than one, citing fears of their own liability. If they do refuse, you're off to another shop to finish the job or, worse, off to the bank for a roll of dimes to do it yourself on the machines in the library. All the while you're wondering, Am I stealing from the publisher or the author? To help sort this all out, *Lingua Franca* asked copyright lawyer Peter Jaszi for some free legal advice. A professor at Washington College of Law at The American University, Jaszi was an expert witness at the Kinko's trial.

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Lf: *You not only teach and advise law schools on copyright matters but your thinking on the subject has grown out of discussions with academics in other fields. How did that come about?*

Looking at the case law in the copyright field is very frustrating because there are *profound* disagreements about its meaning among the so-called experts. So I decided to see what, if anything, was being written about copyright by nonlawyers. About five years ago I picked up an article in a 1984 issue of *Eighteenth-Century Studies* by an English professor named Martha Woodmansee and realized that there was a whole other way of looking at this.

Foucault suggested that "It would be worth examining how the author became individualized in a culture like ours." Martha did just that. She showed how the idea of the author came about during the Romantic period, when a writer's inspiration was seen to have come not from above but from within. This was the beginning of the notion of original genius. As a result, the inspired work became "peculiarly and distinctively the product—and the property—of the writer." The article both demystified the idea of "authorship" and gave an account of its origins. The piece is actually about the attempts of eighteenth-century German writers to distinguish their rights—authorship—from those of their booksellers or publishers, but I saw the article as perfectly applicable to twentieth-century copyright law.

Lf: *In what way?*

Well, by tracing the origins of the idea of authorship, the article demonstrated very persuasively that the category is a constructed rather than a natural one. And that, from a legal standpoint, is a tremendously liberating idea. The worse thing for lawyers is to believe in the naturalness or inevitability of the categories which it is their job to manipulate. If one has jettisoned the traditional idea of authorship, one can construct alternative accounts of familiar legal doctrine, like the issue of fair use in copyright, an issue so often posed in terms of the author's interests on the one hand and the user's interests on the other.

Lf: *So those are not the two sole contenders?*

The tension is actually three-way. The missing apex of the triangle is the interest of—and here we need to invent a term—distributors: all of the institutional middlemen who are in the business of taking what authors produce and translating it, transforming it, packaging it, and selling it to users. For ideological reasons, it has not always been convenient to discuss their role, but historically Anglo-American copyright law has been driven at almost every stage by consideration not of the user's interest, nor the author's, but of the commercial distributors.

"The worse thing for lawyers is to believe in the naturalness or inevitability of the categories which it is their job to manipulate."

Lf: *And in an academic context, the middlemen are the universities and scholars—to the extent that they are distributors at least as much as users?*

I think that's right. Scholars are often in an ambiguous position. They are users, they are certainly authors, and to the extent that they are editors (for example, of a compilation or anthology) they are on their way to being distributors. They operate in all of those capacities. That's one of the fascinating things about working with academics on copyright questions: You see the whole range of tensions and uncertainties surrounding these questions. It also makes it quite hard to get them to come to a consensus. And problems arise when would-be scholar/distributors come up against the publishers who traditionally have dominated the textbook market.

Lf: *So what's the advice you give now that the courts have ruled against Kinko's?*

What concerns me about the opinion is that it is written with an extremely broad brush. The judge

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makes no effort to distinguish between justifiable and unjustifiable photocopying. For instance, she doesn't address at all what may or may not be fair use when done entirely within the academy. That puts professors in a tough position. The academic community, after all, is conservative, and probably the most conservative members of that conservative community are its lawyers. Give university counsel an unsubtle opinion like this and they will interpret it broadly and establish guidelines accordingly, in order to ensure some absolutely "safe harbor." This is what NYU did some years back, when it was sued, and it's a retreat as far as I'm concerned. What university lawyers should be doing is seeking to delineate what, in the academic context, are the *outer* limits of justifiable photocopying.

So while I would advise any academic clients of mine to be cautious, I also would make them aware that there is a crucial difference between a commercial firm that copies academic projects for a profit and an educational institution that does the same copying internally and not for profit. Much of the language of the Kinko's decision may not apply to in-house photocopying.

This brings me back to theory. The sort of *bricolage* represented by Kinko's packets is a very active kind of secondary authorship that calls into question some of the supposedly transcendent claims of the "original" authors. In a way, the anthologist is very much an author, and the act of selection and arrangement is in itself an important form of creativity—one which, especially in the context of academia, deserves more respect than it is accorded. I am not at all opposed to the idea of paying a writer whose materials are anthologized. That makes perfect sense. But I am skeptical about the notion that writers and publishers should enjoy a veto over the inclusion of their materials in such an anthology.

Lf: *What's the solution?*

I think that instructors ought to be able to make relatively free use of published materials and at the same time, through some distribution mechanism like the music industry's American Society of Composers Authors and Publishers and the Broadcast Music Incorporation, or the new Copyright Clearance Center, the writers or the copyright owners should be compensated for that use. Perhaps for a very limited number of years after the first appearance of a work the writer could have a say in how it should be anthologized—mostly so that he or she could have first bite at the opportunity to anthologize it; but afterwards there should be no exclusivity. What is called for is a system that compensates creators but also *facilitates* reuse rather than impedes it, one based on use right rather than absolute property interest. That would be in keeping with the needs of the educational community and also with the theoretical critiques of authorship in which I have been investing some of my time. I think we should care a lot about writers. I'm not sure we should care so much about authors.

"In a way, the academic who gathers materials for students is very much an author, and the act of anthologizing is itself an important form of creativity."

Lf: *And your distinction?*

The author is a legal-critical construction that often doesn't refer in any specific way to a real-life struggling man or woman who is trying to earn a living by manipulating the pen or the brush. Writers are just that: real people trying to make a living by turning out intellectual productions. We have to care about them, about whether they are adequately compensated, whether they are given both economic and noneconomic recognition for their activities. But we can do that—and probably do it better—if we demystify this hard-and-fast notion of authorship.

A lot of people in publishing must understand that the days of the hard-copy textbook, with a new edition every four years, are numbered and that some more fluid, electronically mediated means of production for instructional materials is inevitably going to take its place. If I were a publisher, I'd be thinking hard not about how to stop such developments but how to get in on them.

Lf: *What happens in the meantime?*

Well, the only existing measures are unsatisfactory ones, like those banks of coin-operated copying machines in the library opposite the reserve desk—with that placard nearby warning the users that photocopying may constitute infringement. That placard, by the way, was a sop to the librarians who wanted something in the 1976 Copyright Law to absolve the institution that owns the machines from the acts of individuals who use them. For me that placard is symbolic of the sorry state of affairs of copyright law. It represents a kind of denial. It's the triumph of form over substance.

Note: Last spring Peter Jaszi and Martha Woodmansee organized the conference "Intellectual Property and the Construction of Authorship" at Case Western Reserve University. The proceedings will be published in a special issue of The Cardozo Arts and Entertainment Law Journal *(Spring 1992). Jaszi has recently written "The Metamorphoses of Authorship: Towards a Theory of Copyright" in* The Duke Law Journal *(April 1991).*

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TRADING PLACES

Eurostudents Hit the Road

uphoric State, the lotusland university made famous by the English author/professor David Lodge in his novel *Small World*, doesn't actually exist. But try telling that to the typical European professor or graduate student. To them, the American academy has for many decades seemed like one great euphoric state: enormous budgets, good pay, personal mobility, and an informal, vibrant culture to boot.

Europe, by contrast, seemed fusty, crabbed, and old—a continent-size museum. No wonder America has benefited all these years from the fabled "brain drain," that neuronal river draining the nutrients of the Old World's cultural soil only to deposit them here. Needless to say, this has been a very pleasant state of affairs for American universities. But there are signs that the times may be a-changin'.

Ironically, the harbinger of change carries a very old, very European name: Erasmus, the sixteenth-century leader of northern Renaissance scholarship and letters. Of course, most European students, every bit as philistine as the American variety, haven't any idea who Erasmus is (one Italian professor of history announced at a conference a few years ago that he knew the war against cultural degeneration had been lost when not one of his first-year history students had ever heard the Dutchman's name). But ERASMUS, the European Community Action Scheme for the Mobility of University Students, is probably on its way to becoming a household word.

The ERASMUS program, headquartered in Brussels, Belgium, was launched by a decision of the Council of (Education) Ministers of the European Community's member states in June 1987 (after an English-led pilot program proved its feasibility in the 1970s). Its practical business is to provide grants to assist university students within the community in undertaking a period of study in another member state. But the invocation of the great Pan-European humanist immediately suggests that the program was intended to re-create something of the humanist Republic of Letters in the brave new world of that "ever closer union" of nations spoken of in the Treaty of Rome.

The Council of Ministers appears to have grasped that the road to a united Europe (a "Citizens' Europe" or "People's Europe," according to the EC, when in a rhetorical mood), with all the ambitious institutional projects for economic and political union that a united Europe implies, must be complemented by cultivating a genuine sense of European identity from below. The notion of economic unity—all the more immediate since 1986, when the community agreed to establish a single market by 1992—did not make sense without paying attention to the formation of the individuals who would drive and deepen that union.

ERASMUS is at the center of this gigantic and problematic effort at social engineering. The program is, according to the Commission of the

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European Community Task Force on Human Resources, Education, Training, and Youth, its "flagship project in higher education and training." And it has certainly established itself on the map of European higher education. In the last year of the first phase (1989), 28,000 students received mobility grants worth a total of ECU (European Currency Unit) 26.8 million (approximately $23.5 million), by far the largest item in the program's total budget for that year of ECU 52.5 million ($46 million). So ERASMUS is now well on its way to achieving the commission's declared target of awarding mobility grants to 10 percent of the European Community's total student population of 6.5 million (which, taking four-year courses as an average, would mean about 160,000 mobile students in any one year).

One of the impulses at work here is clearly a spirit of rivalry with the U.S., perhaps even of anti-Americanism. For instance, Professor Richard J. Eiser, the head of the psychology department at the University of Exeter and coordinator of the ERASMUS European psychology degree program, has commented that the program should help correct the culturally constricting effect of the North American research that dominates the psychology discipline. On an administrative level, the commission has recorded with satisfaction that the creation of ERASMUS as a source of funds for interuniversity cooperation has resulted in a "reorientation" of cooperation patterns, particularly in business management and the technological disciplines, away from the U.S. and toward EC member states.

A firm indication of how the program is developing can be gained by comparing the two kinds of students eligible for ERASMUS grants. The first group are known as "free-movers" since they apply independently and must meet, as individuals, the various conditions attached to the awarding of ERASMUS grants (mainly the organization of a three- to twelve-month study period at a university in another member state that is formally recognized by the student's home university). The free-movers embody the more visionary inspiration of ERASMUS, harking back to the education *sans frontières* of the Middle Ages—when, incidentally, mobility could boost a student's career no less than today. Thus a Franciscan friar from Crete, Pietro Philarghi, studied first at the newly eminent Oxford, and then in Paris, at the greatest university of the day, before being elected pope (Alexander V) in 1409.

ERASMUS WILL BE AWARDING MOBILITY GRANTS TO 10 PERCENT OF THE EC'S TOTAL STUDENT POPULATION.

These free-movers, however, are an endangered species; in fact they are scheduled for extinction. In the academic year 1989–90, they accounted for only 1,000 out of the total of 28,000 recipients of ERASMUS grants. The rest were students whose ERASMUS travel grants helped finance study visits to other universities under the auspices of an already established Interuniversity Cooperation Program (ICP), itself approved by ERASMUS administrators and financially assisted by the ERASMUS budget.

The ICPs have quickly become the backbone of ERASMUS. They come in all shapes and sizes, and grants are awarded to faculty as well as students. For example, the 288 ICPs coordinated by U.K. universities last year included a joint enterprise in science and math teaching involving twenty-one universities, mainly in France and Germany, "moving" 110 students a year; a minicollaboration between the Winchester School of Art and the Beaux-Arts of Barcelona; and an ambitious project by the University of Manchester's Institute of Science and Technology and the Universitat Gesamt-Hochschule, Kassel, to devise a joint four-year bachelor's degree program in international relations, European studies, and EC languages.

The ICPs are arranged between institutions, not by individuals, and their swift rise to dominance within ERASMUS is not welcomed by the program's more idealistic supporters. But freebooting scholars is emphatically not what ERASMUS is about. In Europe, as in the U.S., education is increasingly regarded in instrumental terms—as a weapon in the Darwinian struggle to remain economically "competitive"—and the commission's approach to this fledgling program is thoroughly dominated by the practical concern for supplying the EC labor market, specifically with a view to 1992 and the single market. This was made clear by the commissioner responsible for programs in education and training, Vasso Papandreou, who says flatly, "... more than ever the Europe of 1992 needs a mobile and highly skilled workforce." And the program's own publicity brochures are rife with such boosterish passages as: "ERASMUS is already offering many graduates with recognized experience of study abroad a wider range of career opportunities. Employers are increasingly on the lookout for the skills and attitudes born of such experience in order to get the most out of the single market scheduled for 1992 and beyond, when the EC, rather than the individual member state, will be the natural area of activity."

ERASMUS, then, Erasmus notwithstanding, is really about the formation of the technocratic elite for the single market. As an experienced administrator in the commission's task force volunteered to me, ERASMUS is, by design, an elitist program.

As a result, it is those sectors of higher education dealing with vocational and professional training that have most naturally taken up the opportunities offered by ERASMUS. The dominant subject areas in ICPs are languages, engineering, and business studies (law and medicine, with their

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Even before the acronym-heavy ERASMUS program, European education, with its *laureas* and *magisters*, O-levels and *Zwischenprüfungs*, could be confusing for Americans. The fewer than 100 professional credential evaluators in the U.S., whose services help prospective students, schools and employers determine what a foreign credential means, are in business partly because of that confusion.

Some of those professional evaluators say that ERASMUS will make their jobs easier by increasing the general flow of information about European higher education. (All the participating countries have set up their own National Academic Recognition and Information Services, for example.) But in the meantime, and for anyone who's ever had to estimate the worth of a *licenciatura* or a *DEUG*, we offer the following handy decoder for the educational systems of a few EC countries.

LEVEL	STAGE	PREREQUISITE	REQUIREMENTS	DIPLOMA DEGREE
ENGLAND				
Primary			6 years	
Secondary			5 years	O levels/General certificate of education
			2 years	A levels
Higher	(1)	2–3 A level passes	3–4 years + exam	Ordinary/Pass degree (Bachelor's)
	(1)	2–3 A level passes	3–4 years + exam	Honours/Special degree (Bachelor's)
	(2)	Bachelor's	1–2 years + thesis/exam	Master's/Bachelor of philosophy
	(2.5)	(Honours) Bachelor's	2 years + thesis	Master of philosophy
	(3)	(Honours) Bachelor's	2–4 years + thesis	Doctorate of philosophy (D.Phil./Ph.D.)
	(4)	Doctorate of philosophy	several published learned works	Higher/Senior doctorate (e.g., D.Letters, D.Litt)
[The master of arts degree is awarded automatically to all holders of the bachelor's degree from Oxford and Cambridge Universities after a certain period of time. Other master's degrees of these universities are subject to the same conditions as elsewhere and rank as higher degrees.]				
FRANCE				
Primary			5 years	
Secondary			8 years	*Baccalauréat*
Preparatory		*Baccalauréat*	2 years	
		[Prepares student for *concours*, exam granting admission to *École normale supérieure* or *grandes écoles*].		
Higher	(1)	*Baccalauréat*/exam	2 years	*DEUG (Diplôme d'études universitaires générales)*
	(2)	*DEUG*	1 year	*License*
		[May sit for *CAPES (Certificat d'aptitude au professorat de l'enseignement secondaire)* to qualify to teach at secondary level.]		
	(2)	*License*	1–2 years	*Maîtrise*
		[May sit for *Agrégation* to qualify to teach at secondary or tertiary level.]		
	(3)	*Maîtrise*	after first year	*DEA (Diplome d'études approfondies)*
		DEA	1 year + thesis	*Doctorat d'état*
GERMANY				
Primary			4 years	
Secondary			9 years	*Hochschulreife/Reifezeugnis (Arbitur)*
Higher	(1)	*Hochschulreife/Reifezeugnis*	2 years + *Zwischenprüfung* exam (humanities)/*Vorprüfung* exam (sciences and technical studies)	
	(1)	*Zwischenprüfung*	2 years + *Staatsexamen* (humanities)/*Diplomprüfung* (sciences)	*Magister artium* (humanities)/*Diplom* (sciences)
		[The *Staatsexamen* qualifies one to teach at the secondary level.]		
	(2)	*Magister artium*	3–6 years + *Rigorosum* exam + thesis	*Doktor*
[During this stage individuals undergo the process of *Habilitation*. One carries out the duties of *Wissenschaftlicher Assistent* (assistant to a professor). Completion of this process enables one to teach in institutions of higher education.]				
ITALY				
Primary			5 years	
Middle			3 years	
Secondary			5 years + *Esame di maturità*	*Diploma di maturità*
Higher	(1)	*Maturità*	4 years + thesis + *Esame di laurea*	*Laurea/Dottore*
	(2)	*Laurea*	1–5 years	none
[Until 1970 *libera docenza* was awarded usually to holders of *laurea* with published works who passed the *esame di libera docenza*. This degree demonstrates the holder's capacity to teach at the university level.]				
SPAIN				
Primary			8 years	
Secondary			3 years	*Bachillerato unificado y polivalente (BUP)*
Preparatory		*Curso de orientación universitaria (COU)*	1 year	
Higher	(1)	*Bachillerato + COU*	3 years	*Diploma*
	(2)	*Diploma*	2 years	*Licenciatura*
	(3)	*Licenciatura*	2–3 years + thesis	*Doctorado*

Research assistance: Sharon Hartline. Invaluable advice: Miriam Assefa, World Education Services, NYC.

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THE BETTMANN ARCHIVE

entrenched national guilds, have so far resisted any "closer union"). Fine arts and teacher training are underrepresented in ERASMUS ICPs.

Not surprisingly, British universities were involved in more than 54 percent of the ICPs accepted last year—clearly the largest participation rate; and the U.K. has been by far the largest net importer, receiving four times more ERASMUS students than it has sent. British faculties would no doubt like to think (and not altogether illusorily) that this has something to do with the strength of their pedagogical traditions. But of course the main attraction of Britain for ERASMUS students in all disciplines is the chance to polish up their English, and hence their résumés.

Still, even if ERASMUS is essentially a white-collar, Pan-European vocational school, the program has opened the way to a period of study abroad for thirty times more students last year than in the year before it began, with the promise of much larger numbers of mobile students to come (despite the fact that ERASMUS grants as yet meet only the cost of travel and linguistic preparation, and average a paltry $1,760 per year). This was a privilege reserved in previous centuries for the aristocratic Grand Tourists, and still largely confined before now to those with independent means. Moreover, the budget for ERASMUS has been increasing every year since the program was launched. In the first three years, total grants awarded amounted to ECU 82.4 million ($72.3 million), and the agreed budget for the next three years has more than doubled, to ECU 192 million ($168 million). But the commission still expects this sum to be insufficient to meet the demand.

And the students themselves, whatever the Eurocapitalist intentions of EC social planners, have a way of subverting the program to suit their needs. For example, at the Belgian Université Catholique de Louvain, students have established a Maison Erasme. The students behind this project, Nicolas Stassens and Henri Monceau, wrote in a recent ERASMUS newsletter that they are seeking "a focal point for mutual enrichment where there is a real community, a 'neo-Louvainistic' center of exchange and information for today's young Europeans."

The EC's own sober assessment of ERASMUS's brief career is that it "has only had a fairly modest effect on the renewal of pedagogical methods and study programs, [and] only a minority of universities have carried through the complex process needed to bring about an in-depth restructuring of their teaching to adapt it to that of their partners, or to create together with them new and totally integrated courses, with a European content." In other words, most European universities, while happy enough to give nominal recognition to a few months' foreign study, are not inclined to alter the requirements for their own examinations and degrees.

Without such innovations, the ERASMUS student will at best be able to fulfill his or her home university's requirements without undue difficulty in spite of the period spent abroad; at worst, he or she will simply have to catch up. For example, a new ERASMUS honors degree developed by the University of Exeter in psychology with European study simply adds a year of foreign study onto the end of the standard three-year British B.A. course.

The slow pace of progress is not solely due to blinkered nationalism. Whatever the ERASMUS people in Brussels may say, universities are not merely products of the social and institutional development of the modern nation-state. Their intellectual roots, if not their physical foundations, are more connected with broad regional cultures—Germanic, Anglo-Saxon Celtic, Latin—which are not coextensive with the frontiers of the twelve modern nation-states making up the European Community.

Is it either possible or desirable to

AND FOR YOU?

There is no official policy regarding access to ERASMUS from the U.S. and other non-EC nations. But there is no nationality qualification as such for ERASMUS grants. In practice, however, to penetrate the ERASMUS network, U.S. students would first need to be admitted to a university inside the European Community—no easy task. Using the ERASMUS directory, they should look for universities with plenty of Interuniversity Cooperation Programs. The way should then be clear to further study in one or more of the other eleven member states.

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encourage a fusion of such distinct and fertile traditions? All discussions of European integration in whatever field tend to boil down to this question. The standard pious response is "integration with respect for diversity." But might it not be more European to proceed the other way around? The European republic of letters has been peopled over the centuries by individuals steeped in their native intellectual traditions; and because of that, not in spite of that, they have engaged fruitfully with other methods of thought and habits of mind. At least it is arguable that a comprehensive cosmopolitan understanding is as likely to result from a coherent education generating maturity and self-knowledge as from a diversified education in which the student is introduced to various traditions but may end up merely comparing fragments. (Such questions will provoke a sense of déjà vu from the perspective of the U.S. debate on ethnic studies and multiculturalism. There is indeed a theme in common: the proper relation of traditional educational values—the development of the intellect through the discipline of knowledge—to the broad political and social issues of the day.)

Genuine academic integration could probably best be attempted in an ERASMUS-style program at the graduate level, perhaps in the course work for doctoral degrees to be recognized throughout the community. This, too, might help address the much- and long-lamented brain drain of Europe's best and brightest graduate students and professors to America. But the *grosses têtes* behind ERASMUS don't see it that way. Instead they have geared up to meet head-on the challenge of academic integration with the introduction of another acronymic mouthful—the European Community Course Credit Transfer System (ECTS).

The ECTS sets out to adapt to European conditions the U.S. system of awarding degrees based on the accumulation of credits from courses successfully completed in one or more universities. A six-year pilot scheme was launched last September involving eighty-one institutions and three higher-education consortia in five subject areas: business administration, chemistry, mechanical engineering, medicine, and history. The most obviously sensible feature is the delegation of authority to the participating faculties to devise their own arrangements for credit transfer within a broad general framework (e.g., a point system of sixty credits per year).

Professor Attilio Monasta of the University of Florence, an authority on academic integration and the author of a guide to student mobility in Europe, believes that the typical ECTS program, adding on a few months of foreign study to an unchanged curriculum in the student's home university, is largely cosmetic. Indeed, Monasta suggests that there is little hope of genuine interuniversity cooperation without a virtual revolution in the parochial traditions of European education.

IT WOULD BE A MISTAKE TO UNDERESTIMATE THE POWER OF COOPERATIVE STATE ACTION IN THE ACADEMIC WORLD.

Among these traditions is, of course, the inescapable fact that the European Community has nine working languages. Here, above all, "ERASMUS" seems a misnomer. The intellectual world of Erasmus was tied together by the Latin language, of which Erasmus himself was a brilliant and versatile master. Now that English has succeeded Latin (and subsequently French) as the lingua franca of scholarship, diplomacy, and pretty well everything else besides, it has inevitably disturbed the *communautaire* spirit of the ERASMUS program. Anti-Erasmian as it may seem, the program's administrators have frowned upon the use of English to teach ERASMUS students in countries, like Greece and Denmark, with the least-known languages.

The EC bureaucratic wheels have begun to grind, however slowly, and ERASMUS, like the very concept of the single market, is gaining momentum. It would be a mistake to underestimate the power of cooperative state action in the academic world. It can be decisive, as has recently been demonstrated by the builders of the CERN (European Organization for Nuclear Research) supercollider in Switzerland. Some have argued that this enormously expensive research effort has shifted the locus of high-energy physics research from the U.S. for the first time since the end of World War II.

ERASMUS, too, may in time force major changes in European education of the sort that will enable Europe, as a single entity with a gross national product larger than that of the U.S., to match the resources—personal, institutional, and cultural—available to scholars and students in the States. In the next few years, just as in the U.S., hundreds of thousands of students will travel away from home to be educated. And just as in the U.S., higher education in Europe will increasingly serve to break down patterns of local attachment and regional chauvinism. Quite conceivably, ERASMUS will, in this way, contribute to the creation of the new, supranational European outlook envisioned by its EC creators.

One almost imagines *Small World*'s Morris Zapp—with his faultless instinct for the next cultural wave—already wangling an endowed chair in Luxembourg.

Christopher Granville is a fellow of All Souls College, Oxford.

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RESEARCH FILE

DOCUMENTS IN SEARCH OF SCHOLARS

THE *KULCHUR* FILES, COLUMBIA UNIVERSITY

When I hear the word gun,
I reach for my Kulchur.
—Tuli Kupferberg

Neatly stacked in gray boxes and gathering dust on the shelves of the Columbia University library's publishing archives —a vast repository some five million items strong— *Kulchur* clings in afterlife to the marginality it cultivated so assiduously in its publishing life. Between 1960 and 1966, *Kulchur* ranked among the most electrifying and obnoxious of little poetry and criticism magazines, a refuge for scores of scorned and scornful Beat, Black Mountain, and New York School poets and novelists. With its unusual emphasis on criticism rather than literature—in twenty issues it published poetry reviews by Denise Levertov and Charles Olson, jazz reviews written or edited by LeRoi Jones (Amiri Baraka), art reviews written or edited by Frank O'Hara, essays on everything from "Kif" or cannabis (by Paul Bowles) to L. Frank Baum and the Oz books, and an excerpt from William Burroughs's *Naked Lunch* never printed anywhere else, including in the book itself—*Kulchur* was one of the few "little magazines" to break the four-digit circulation barrier. In its heyday, *Kulchur* boasted 1,400 subscribers. But it remained archly underground, a quarterly dug so deep in hip that most historians of the period walked by without even noticing it. Scholars who visit Columbia's Rare Book and Manuscript Library nowadays do the same, bypassing the *Kulchur* files (acquired in 1987) in their beeline for the nearby documents of the richer and more powerful—Bennett Cerf, W.W. Norton, and Alfred A. Knopf among them.

Lita Hornick, *Kulchur* publisher

It may be time for a resurrection. "I believe it must be considered one of the great magazines of the twentieth century, an authoritative voice, as important as *The Literary Review, The Dial, transition, The Criterion,* and *Contact,*" wrote an admittedly interested party, former *Kulchur* editor, novelist, and poet Gilbert Sorrentino, in an essay in *The Little Magazine in America: A Documentary History* (Pushcart, 1978). "It had a clear point of view, an unmistakable position, and its range of commentary was simply staggering." The editors of *The Little Magazine in America* extolled several *Kulchur* essays as worthy of canonization: "Charles Olson on projective verse, Robert Duncan on the meaning of form, Jerome Rothenberg and Robert Creeley on 'deep images,' and Louis Zukofksy's '5 Statements for Poetry.'"

Columbia's *Kulchur* collection comprises the personal papers of Lita Romola Rothbard Hornick, the sixty-five-year-old Park Avenue matron and avant-garde art collector with a Columbia PhD (she wrote the first dissertation on Dylan Thomas) who was also *Kulchur*'s publisher and eventually its editor. Packed into the forty-odd boxes Hornick bequeathed to Columbia are not only the original manuscripts and galleys of all the numbers of *Kulchur* magazine and the books later published by Kulchur Press, but also Hornick's publishing correspondence, issues of other magazines edited by *Kulchur* contributors, research material from Hornick's thesis, and other miscellany, including notebooks from Hornick's visit to Anne Waldman and Allen Ginsburg's Naropa Institute in Boulder, Colorado—an experience upon which Hornick later based an essay called "The Jack Kerouac School of Disembodied Poetics."

Accounts of Hornick's *Kulchur*-al induction vary. In 1961, after reading and admiring *Kulchur's* second issue, Hornick wrote to founder and editor Marc Schleifer offering a donation of "fifty to a hundred dollars" and promptly found herself being offered the job of publisher. According to Sorrentino, all Schleifer wanted from Hornick was money. "She offered to pay for *Kulchur,* oversee its distribution, and assure its appearance, right on time, every three months," Sorrentino says Schleifer told him. "Most agreeably, she wanted nothing to do with the editorial policy of the magazine, nor did she wish to exercise editorial judgment concerning its contents."

In her memoir, *The Green Fuse* (Giorno Poetry Systems, 1989), Hornick recalls wondering whether she would meet "a real, live beatnik." But the man who

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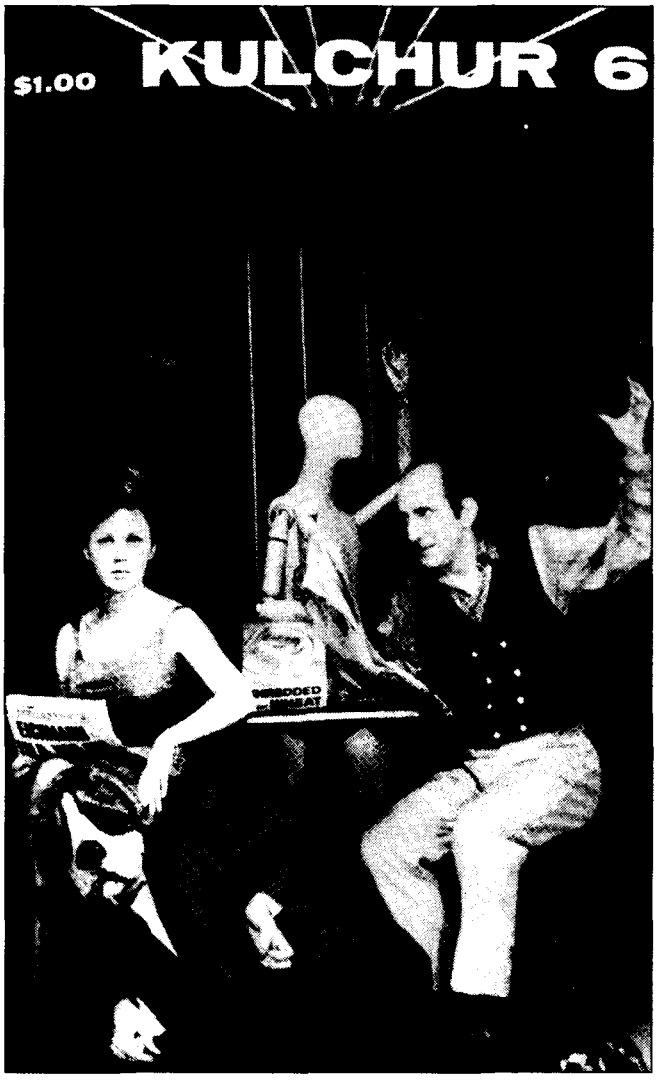
came to her apartment was, to her surprise, "clean shaven, short-haired and wearing Ivy League clothes;" he understood, she thought, that she wanted a hand in the magazine's editorial policies. Hornick believes that Schleifer disparaged her to Sorrentino and his friends because they were a beatnik bunch likely to "take a dim view of ... a strange woman from Park Avenue."

In any case, Schleifer dropped out after the third issue to join the Cuban revolution; Hornick appointed Sorrentino to edit the fourth; and by the sixth, Hornick was managing editor. That was the beginning of what Hornick would describe in the late 1970s as "an unbroken, seventeen-year record of losing money." Poet Joel Oppenheimer served a stint as editor, and art editor Frank O'Hara convinced Hornick to dedicate *Kulchur 7* to the recently deceased artist Franz Kline. Larry Rivers, Andy Warhol, and Robert Indiana, among others, designed covers. By *Kulchur 20*, published in the winter of 1965-66, Hornick was the only full-time editor. Overwhelmed by the conflicting demands of running a magazine and a family at the same time, Hornick folded the quarterly and gave the name to a book imprimatur. "My decison may have seemed confusingly abrupt to some, since *Kulchur 20* bore an annoucement promising great things of *Kulchur 21*," she writes with winsome willfulness. "But little-magazine editors have never been known for their reasonableness."

Sorrentino, however, blames Hornick for muffling the high spirits of the quarterly, which by the time she came on board was already known for its tone, "personal, colloquial, wry, mocking, and precisely vulgar when vulgarity seemed called for." A brief perusal will, in fact, reveal that the magazine developed a markedly more sober tone between 1961 and 1962; for one thing, it lost such running gags as the one-line variants on the quote Goering made famous ("When I hear the word culture, I reach for my gun") that festooned several pages of the first issue.

"The voice of the magazine was coherent and *located*," Sorrentino writes. "The regular reader knew where the editors stood, and hence their criticism made sense." Under Hornick, he complains, "writers who had very little to do with the tone or position of the magazine were asked ... for contributions. *Kulchur* began to assume the look and feel of just another little magazine."

Undaunted, Hornick and Kulchur Press went on to publish such avant-garde classics as *Screen Test/A Diary* by Gerard Malanga and Andy Warhol (1967), fifty-four lyric poems by Malanga paired with fifty-four Warhol film stills (among them portraits of John Ashbery, Lou Reed, Edie Sedgwick and Salvador Dali) printed on paper so thin readers could make out the poems through the portraits and vice versa. *Bean Spasms: Collaborations* by Ted Berrigan and Ron Padgett (1967), with illustrations by Joe Brainard, was another Kulchur Press classic. "*Bean Spasms* is a book that says nothing, says it well, and means it," wrote



John Perrault (one year later also a Kulchur Press author) in *The Village Voice*. In 1968 William Saroyan's son Aram convinced Hornick to publish an untitled book made up of five hundred sheets of blank typing paper. "I thought he was trying to sabotage my newly successful book publishing venture by forcing me to back out of my commitment and then telling everyone I had gone back on my word because I was too bourgeois to understand Dada," Hornick recalls in her memoir. "I sold twelve copies myself and, after saving two copies for history, I threw the rest out in the garbage."

In 1970, Hornick turned the press into a tax-exempt foundation, and in 1973, she began hosting poetry readings at the Museum of Modern Art. The last Kulchur Press book came out in 1989; called *Sung Sex*, it is made up of poetry by Kenneth Elmslie and drawings by Joe Brainard, which merge, according to the author, into a rhapsodic vision of everyone "singing and making love at the same time."

Rare Book and Manuscript Library, Columbia University, New York. Open Monday through Friday, 9 A.M. to 4:45 P.M.
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GRADED PAPER

by Mark Halliday

On the whole this is quite successful work:
your main argument about the poet's ambivalence—
how he loves the very things he attacks—
is mostly persuasive and always engaging.
At the same time,

there are spots
where your thinking becomes, for me,
alarmingly opaque, and your syntax seems to jump
backwards through unnecessary hoops,
as on p. 2 where you speak of "precognitive awareness
not yet disestablished by the shell that encrusts
each thing that a person actually says"
or at the top of p. 5 where your discussion of
"subverbal undertow miming the subversion of self-belief
woven counter to desire's outreach"
leaves me groping for firmer footholds.
(I'd have said it differently,
or rather, said something else.)
And when you say that women "could not fulfill themselves"
(p. 6)
"in that era" (only forty years ago, after all!)
are you so sure that the situation is so different today?
Also, how does Whitman bluff his way into
your penultimate paragraph? He is the *last* poet
I would have quoted in this context!
What plausible way of behaving
does the passage you quote represent? Don't you think
literature should ultimately reveal possibilities for *action*?

Please notice how I've repaired your use of semicolons.

And yet, despite what may seem my cranky response,
I do admire the freshness of
your thinking and your style; there is
a vitality here; your sentences thrust themselves forward
with a confidence as impressive as it is cheeky....
You are not
me, finally,
and though this is an awkward problem, involving
the inescapable fact that you are so young, so young
it is also a delightful provocation.

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Continued from page 3

G. Kindrow gives a highly misleading impression of the job search our department recently conducted. Although we were given no guarantee by the dean that we would be allowed to hire a non-minority candidate were our attempt to hire a minority scholar unsuccessful, we believed that if we carried out a vigorous and thorough search for the latter, and were not able to find and hire someone we wanted, then we would be allowed to fill the position by offering it to one of the non-minority people we interviewed.

In fact, many members of the department believed that because the competition for minority candidates is so intense, any offers we made to minority scholars would be turned down, and that the dean, recognizing our good faith efforts, would allow us to hire a non-minority candidate. That is why twelve of the sixteen individuals interviewed at the convention were non-minority candidates. We would not have reviewed hundreds of applications from non-minority scholars and interviewed so many of them had we believed that as a group they had little or no chance of success.

Thus, the author's opinion that "it was extremely unlikely that a non-minority person would be hired" is merely a hunch, and one that was not widely shared. The same holds of the author's thought, "You're not going to get an interview. You're white."

These personal impressions led Leslie Francis (who was invited to comment on "The Candidate" in the same issue) to say, inaccurately, that the dean "apparently wanted to ... reserve a departmental position for a minority scholar" and that our ad "deceived potential job applicants." This simply assumes that non-minority scholars had been excluded from the start, and this was not the case.

Member of the Search Committee, Chairperson of the Department, former Chairperson of the Department, *"Midwestern State."* [Names withheld by request]

I tried to make clear in my article that this was one person's account of how things looked. I said that "I began to develop moral qualms." I did not attribute so much as a single qualm to my esteemed colleagues.

As to deception in advertising, let us assume their optimistic account of the facts is completely accurate. Then we can all agree that a truthful ad would have read as follows:

"We would like to hire a minority candidate, if possible. If we fail to find any such candidate, we intend to ask the Dean to be authorized to hire a non-minority candidate."

I leave it to the reader to decide whether the actual ad, which contained *none* of this information, was deceptive or not.

Since the pseudonymous "Professor Wardell" was not an American black, what did all that huffing and puffing have to do with affirmative action? Those of us who are connoisseurs of academic hypocrisy would like to find out how many American universities recruit black African, Caribbean, and European scholars and then use them to cover their AA quotas.

Howard Clarke, *Santa Barbara, California*

"Michael S. Wardell" is as confused as he is rude (Letters, August 1991). I'll

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comment on some of his confusion. His rudeness speaks for itself.

"Wardell" says he has more publications than any of the other seven junior professors at "Northwest." I hope he used more solid methods in them than in his research of my vita. Unfortunately, *The Philosopher's Index* is not entirely reliable. Scholars should know that, where possible, several bibliographic sources ought to be used. Though my vita is of no relevance to the matter at hand, I have published not one, but four books.

"Wardell" resorts to fantasy about my supposedly meager current job prospects and in referring to that notorious last resort of our new scoundrels of race, "institutional racism." I will gladly send him a copy, upon receipt of his stamped self-addressed envelope, of my analysis of low black participation in the professoriate (*Proceedings and Addresses of the American Philosophical Association,* June 1990, Vol. 63, #7) written in part to reply to those who argue as he does.

And there are more confusions. "Wardell" has failed to grasp that he is the beneficiary of a privilege never meant for people like him—a foreign-born, upper-middle-class, educated black. The architects of preferential treatment designed it in the hope that it would advance the prospects of competent American blacks whom they thought to have been damaged almost irreparably by a cruel American legacy of slavery and discrimination. They did not design preferential treatment for the privileged children of privileged parents from another country who could not have suffered these disadvantages. Those of us who have argued that preferential treatment would aid precisely the "Wardells" of this world now owe him a debt of gratitude for confirming our point.

"Wardell" goes even further and undercuts the entire rationale for preferential treatment. He says that not racism but professional sociology tends to govern who is solicited for letters and whose students get hired, and rightly observes that this works against all outsiders, black or not. What, then, is left of his plaint? He received a good which he by no means deserved, which was proffered on grounds which he admits do not exist.

Barry R. Gross, *Chairman, New York Association of Scholars & professor of philosophy, York College (CUNY)*

I apologize to Barry Gross for getting his publication record wrong, and admit I should have done a better job of researching it. Misled by *The Philosopher's Index,* I claimed he had written one book, whereas it turns out he's written two. (The other two he refers to are anthologies.) The lesson is to be sure of your facts before disparaging someone else's record; it is a lesson that Gross himself would do well to heed.

Nor is a discussion of his own publication record irrelevant. Any normal reader of my original letter would have seen that the argument I was trying to make in paragraph (c) was that one is entitled to question the good faith of those who, like Carol Iannone, pontificate about standards that they themselves apparently don't reach. If you're going to be setting yourself up as a guardian of the academy—or, perhaps more realistically, as an auxiliary border guard, on the lookout for academic wetbacks—then you have to expect that some of us uppity black and female barbarians are going to be wondering about *your* credentials for the job.

Finally, there are many possible justifications for affirmative action. I made it plain in my article that, as a non-American, I could hardly claim compensation for a *past* history of racism. But, as I thought I had also made clear, if *ongoing* racism and ethnic exclusivity continue to disadvantage qualified black candidates, affirmative action is arguably justifiable on these *additional* grounds to correct for such handicapping. Far from constituting "preferential treatment," this brings their job chances up to where they should have been in a non-racist, non-exclusivist world. Gross's failure to see that this was one of the major points of my narrative only confirms for me the futility of further dialogue.

The cover story of your June issue, "AIDS & Theory," was a damaging misrepresentation of AIDS activism. Daniel Harris didn't do his homework; he reduces a complex problem to a James Atlas/*Vanity Fair* level of reportage.

His claim that AIDS activism is too beholden to postmodernist theory to take on the epidemic's practical issues is confused. To begin with, Harris reduces an extremely contentious set of discourses—postmodernism—to a single entity. This is problematic enough, but in the specific case of AIDS theory, he trips up when he lumps together Lee Edelman with Douglas Crimp. Edelman and Crimp are on opposite sides of the coin. In "Mourning and Militancy" (*October 51*), Crimp countered Edelman's analysis; to say "Silence=Death" is logocentric may be an interesting question for academics, Crimp observes, but it fails to consider how the emblem

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For application forms and guidelines, contact: Fellowships, Commonwealth Center. Review of applications will begin on Dec. 1 1991.

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Send: Applications and complete dossiers **To:** Prof. Gregory Nagy, Acting Chair, Dept. of the Classics, 319 Boylston Hall **By:** Nov. 30, 1991.

ENGLISH

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Send: application dossier **To:** Prof. Claudette Columbus, Dept. of English.

ENGLISH (cont.)

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Send: letter, cv, dossier **To:** Prof. H.D. Chickering, Chair, Search Committee, English Dept. **By:** Dec. 1.

Barnard College
New York, NY 10027

Asst Prof 17th Century

Beginning Sept., 1992. Position in non-dramatic English Literature with stress on 17th century & Milton. 5 courses per year including 1st year English. EOE.

Send: letter, cv, dossier (if possible) **To:** Prof. Anne Prescott, English Dept. **By:** Nov. 15.

ENGLISH / AFRO-AM

Wesleyan University
Middletown, CT 06549

Open T-T Open

Joint appointment in English & Afro-American Studies. Rank is open: senior candidates preferred. Specialization in any area of Afro-American literature. Areas of secondary interest can include: the Caribbean, cultural studies, literary theory, feminist theory. PhD required by 7/1/92. Tenure Track. AA/EOE

Send: letter, cv, dossier, & 20-25 p. writing sample **To:** Prof. Erness Brody, Center for Afro-Am Studies **By:** Nov. 15, 1991.

Eastern Illinois U.
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Asst Prof/Prof T-T Afro-Am

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For further information, contact: Chair, Search Committee, Fine Arts Dept.

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Send: letter of application and vita **To:** Prof. T. Bishop, Chair, French Dept. 19 University Pl. **By:** Nov. 20. Letters will be acknowledged.

New York University
New York, NY 10003

Asst or Assoc T-T Civilization

Beginning fall 1992. French civilization, with interdisciplinary training, for full-time, diversified program of grad. & undergrad. civilization courses. Asst. Prof (PhD in hand) or beginning Associate Prof. Background in French lit. & history, as well as experience and publications in the field desirable. Tenure Track. AA/EOE

Send: letter of application and vita **To:** Prof. T. Bishop, Chair, French Dept. 19 University Pl. **By:** November 20. Letters will be acknowledged.

HISTORY

Rice University
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Asst Prof T-T Medieval Eur

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Bowen, John R.	Washington U	MO	
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Brittain, Ann	Miami, CoralGabl	FL	
Burley, David	Simon Fraser U	BC	
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Cohen, Colleen	Vassar C	NY	
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Crader, Diana J.	Southern Maine	ME	
Dibble, Harold L.	Penn, U of	PA	
Eberhardt, Nancy	Knox C	IL	
Fowler, William	Vanderbilt U	TN	
Ginsburg, Faye	New York U	NY	
Hanson, Jeffrey	Texas, Arlington	TX	
Hill, Kim	Michigan, AnnArb	MI	
Ikels, Charlotte	Case Westrn Res	OH	
Kahn, Miriam	Washington, U of	WA	
Kaplan, HIllard	New Mexico, U of	NM	
Knight, Vernon	Alabama, Tsclsa	AL	
Kuipers['92], Joel	George Washingtn	DC	
Kus, Susan	Rhodes C	TN	
Lipset, David M.	Minnesota, TwinC	MN	
Lutkehaus, Nancy	S. California, U of	CA	
Mannheim, Bruce	Michigan, AnnArb	MI	
March, Kathryn	Cornell U	NY	
Moran, Mary	Colgate U	NY	
Murphy, Martin	Notre Dame	IN	
Neusius, Sarah	Indiana U of PA	PA	
Nichols, Deborah	Dartmouth C	NH	
Parmentier, Richard	Brandeis U	MA	
Rothschild, Nan	Barnard C	NY	
Runnels, Curtis	Boston U	MA	
Rushforth, Scott	New Mexico S U	NM	
Small, Meredith	Cornell U	NY	
Sosa, John	SUNY, Cortland	NY	
Spielmann, Katherine	Arizona State U	AZ	
Staski, Edward	New Mexico S U	NM	
Stoney, Rebecca	Houston, U of	TX	
Theler, James	Wiscnsn, LaCross	WI	
Waters, Michael	Texas A&M U	TX	
Williams, Michael A.	Western Kentucky	KY	
Wilson, David J.	Southern Methodist	TX	
Young, Philip	Indianapolis, U of	IN	
	HIRINGS TO TENURE		
DiLeonardo, Micaela	Northwestern U	IL	Yale University
Dominguez, Virginia	UC SantaCruz	CA	Duke U
Hassig, Ross	Oklahoma, U of	OK	Columbia U
Hirabayashi, Lane	Colorado,Bouldr	CO	San Francisco SU
Marrow, James	Princeton U	NJ	UC Berkeley
Rice, Don	S.Illinois, Carbndl	IL	Virginia, U of
Rice, Prudence	S.Illinois, Carbndl	IL	Florida, U of
Robertson, Jennifer	Michigan, AnnArb	MI	Williams Col
Wolfe, Linda	East Carolina U	NC	Florida, U of

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French, Carmel	Mt St Vincent U	NS	
Gold, Daniel	Cornell U	NY	
Iverson, Geoffrey	UC Irvine	CA	
Martin, Carolyn	Cornell U	NY	
Olschner, Leonard	Cornell U	NY	
	HIRINGS TO TENURE		
Abiodun, Rowland	Amherst C	MA	AwelonoU (NIG)
Ginsburg, Elliot	Michigan, AnnArb	MI	N/A
Lee, Thomas	CUNY, City C	NY	Chinese U
Magbaily Fyle, Cecil	Ohio State	OH	Sierra Leone, U of
Pearson, Frederic	Wayne State U	MI	Missouri, U of
Pierce, Paulette	Ohio State	OH	CUNY, Queens C
Szanton, David	UC Berkeley	CA	Soc Sci Research
	TENURINGS		
Abou-El-Haj, Barbara	SUNY, Binghmtn	NY	
Arday, Don	Texas, Arlington	TX	
Aurbach, Michael	Vanderbilt U	TN	
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Bernstock, Judith	Cornell U	NY	
Board, Marilynn	SUNY, Geneseo	NY	

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Cantor, Mira	Northeastern U	MA	
Chamberlin, H.S.	Colorado,Bouldr	CO	
Clayson, S. Hollis	Northwestern U	IL	
Coats, Bruce	Scripps C	CA	
Corazzo, Nina M.	Valparaiso U	IN	
Corrigan, Kathleen	Dartmouth C	NH	
Crocker, Kyle	Bemidji State U	MN	
Crouther, Betty	Mississippi, U of	MS	
Curreri, Angi	Barry U [NTG]	FL	
Curtis, Brian	Miami, CoralGabl	FL	
Dabakis, Melissa	Kenyon College	OH	
Dass, Dean	Virginia, U of	VA	
Doss, Erika	Colorado,Bouldr	CO	
Elliott, B.	Alberta, U of	CAN	
Erikson, Christine	Alaska, Anchrg	AK	
Even, Yael	Missouri, StLouis	MO	
Ferguson, Rodney	Southern U	LA	
Freeburg, Gary	Alaska, Anchrg	AK	
Gerlach, Monte	Saint Xavier C	IL	
Goodson, Lucy	Coe College	IA	
Gowin, Emmet	Princeton U	NJ	
Griffin, Stephen	Mary Washington	VA	
Gumper, Jean	Concordia, Mrhd	MN	
Hagaman, Sally	Purdue U	IN	
Hagstrom, Fred	Carleton C	MN	
Jacobsen, Jake	Kearney State C	NE	
Johnson, Gayle	Russell Sage C	NY	
Klinger, Linda	Franklin&Marshall	PA	
Kriegsman, Bethany	Denver, U of	CO	
Lipsmeyer, Elizabeth	Old Dominion U	VA	
MacPherson, Thomas	SUNY, Geneseo	NY	
Mark, Peter	Wesleyan U	CT	
Markle, Greer	Southern Oregon	OR	
Miller, Sr. Marie C.	Aquinas C	MI	
Nelsen, Kenneth	NW Missouri S U	MO	
Newkirk, Dale	New Mexico S U	NM	
Olson-Janjic, K.	Washington & Lee	VA	
Otto, Gretchen	East Michigan U	MI	
Parish, Ray	Texas, El Paso	TX	
Patt, Susan	Loma Linda U	CA	
Peterson, Lisa	Purdue U	IN	
Phelan, William	Southern CT SU	CT	
Pohl, Frances	Pomona College	CA	
Raddatz/Lackore, D.	Luther C	IA	
Roberts, Perrie Lee	Miami, CoralGabl	FL	
Salomon, Nanette	CUNY, Statn Isl	NY	
Serre, Camille	Murray State U	KY	
Sheets, Allen	Moorhead State	MN	
Sherk, Scott	Muhlenberg C	PA	
Siry, Joseph	Wesleyan U	CT	
Smith, Kent	Kearney State C	NE	
Steinhardt, Nancy	Penn, U of	PA	
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Temple, Paula	Mississippi, U of	MS	
Terry, Ann	Wittenberg U	OH	
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Wadley, William	East Texas S U	TX	
Weigand, Herbert	East Stroudsburg	PA	
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Wilde, Rev. Denis	Villanova U	PA	
Wilson, Richard	Rice U	TX	
Woods-Marsden, J.	UC Los Angeles	CA	
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Bois, Yve Alain	Harrvard U	MA	Johns Hopkins U
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Foster, Harold	Cornell U	NY	Whitney Museum
Patton, Sharon	Michigan, AnnArb	MI	N/A
Rohn, Matthew	Wittenberg U	OH	Williams College
Rudolph, Conrad	UC Riverside	CA	Notre Dame
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Weiler, Melody May	Texas Tech	TX	Murray State

CLASSICS

TENURINGS

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Moskalew, Walter	Ball State U	IN	
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Milovanovic-Barham, C.	Millersville U of PA	PA	
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Tatum, William	Florida State U	FL	
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Bennet, John	Wiscnsn, Madison	WI	
Burns, Robert	Arizona, Tucson	AZ	
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Potter, David	Michigan, AnnArb	MI	
Doty, Jr., Ralph	Oklahoma, U of	OK	

HIRINGS TO TENURE

Dyson, Stephen	SUNY, Buffalo	NY	Wesleyan U
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Hexter, Ralph	Colorado,Bouldr	CO	Yale University
Jones, Christopher P.	Harvard U	MA	Toronto U (CAN)
Knox, Peter	Colorado,Bouldr	CO	Columbia U
Laks, André	Princeton U	NJ	Lille, U of (FR)
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Wallace, Robert	Northwestern U	IL	Johns Hopkins U

COMMUNICATION

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Buzzard, Karen	Northeastern U	MA	
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Klopfenstein, Bruce	Bowling Green S	OH	
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Landini, Ann	Murray State U	KY	
Litle, Michael	Sonoma State U	CA	
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Mulvaney, Rebecca	Florida Atlantic U	FL	
Mumby, Dennis	Purdue U	IN	
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Plasketes, George	Auburn U	AL	
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Rothenbuhler, Eric	Iowa, U of	IA	
Rowan, Katherine	Purdue U	IN	
Singleton, Donald	Salisbury State U	MD	
Starobin, Leslie	Farmingham State	MA	
Tharp, Martha	Colorado State	CO	
Wahlers, Kathy	Barry U [NTG]	FL	
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Weinberg, Aldan	Hood C	MD	
Westbrook, Paul	Northeastern S U	OK	
Willihnganz, Shirley	Louisville, U of	KY	
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Zappen, James	R P I	NY	
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Assante, Leonard	Scranton, U of	PA	SUNY, Buffalo
Beck, Christine	Wilkes C	PA	Oklahoma, U of
Craig, Robert	Colorado,Bouldr	CO	Temple U
Foeman, Anita Kathy	West Chester U	PA	Stockton S C
Goodall, H. Lloyd	Clemson U	SC	Utah, U of
Hahn, Daniel	Florida Atlantic U	FL	CUNY
Makay, John	Bowling Green S	OH	SUNY, Geneseo
Miller, Peggy	Illinois, Urbana	IL	N/A
Terrell, Robert	Cal SU -Haywrd	CA	Colorado, U of
Tracy, Karen	Colorado,Bouldr	CO	Temple U

COMPARATIVE LITERATURE

TENURINGS

Bertolussi, M.	Alberta, U of	CAN
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Kao, K.	Alberta, U of	CAN
Kerin, James R.	US Military Acad	NY
Morgan, Thais E.	Arizona State U	AZ
Redman, Tim	Texas, Dallas	TX
Touponce, William F.	Indiana-Purdue	IN

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Godzich, Wlad	Geneva, U of	SWTZ	Montreal U (CAN)
Kasulis, Thomas P.	Ohio State	OH	Northland C
Shell, Marc	Harvard U	MA	Mass, U of
Slusser, George E.	UC Riverside	CA	UC Riverside
Spivak, Gayatri	Columbia U	NY	Pittsburgh, U of
Trembley, Elizabeth	Wittenberg U	OH	Hope C
Wicke, Jennifer	New York U	NY	Yale University

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TENURINGS

Bernhardt, Colin	Acadia U	CAN
Burnett, C.	Alberta, U of	CAN
Davies, Charles	Kearney State C	NE
Eastman, James	Texas, El Paso	TX
Euba, Femi	LSU, BatonRouge	LA
Evans, William	Columbus C	GA
Feinman, Jana	CUNY, Hunter C	NY
Feinsod, Arthur	Trinity C	CT
Fenter, Neal	Columbus C	GA
Fink, Joel	Colorado,Bouldr	CO
Frangione, Danna	Bucknell U	PA
Gerth, John	Lewis & Clark C	OR
Gross, Robert	Hobart & Wm Smith	NY
Hadley, Jane	Queens C	NC
Hanson, Jerome	Notre Dame	IN
Hanssen, Kristina	Sam Houston S U	TX
Hilliker, Rebecca	Wyoming, U of	WY
Holiday, Victor	Northern Michigan	MI
Johnson, Phillip	Corpus Christi	TX
Kanee, Stephen C.	Minnesota, TwinC	MN
Kelley-Kitely, Janiece	Baldwin-Wallace	OH
King, Michael	Northern Kentucky	KY
Klein, Jeanne	Kansas, U of	KS
Lackner, Peter	UC SntaBarbara	CA
Luciano, Dale	Southern Oregon	OR
Macie, Thomas	NCarolina, Wimngtn	NC
Maslan, Peter	Sonoma State U	CA
Massey, William	Sam Houston S U	TX
Maulden, Dennis	SCarolina, Colmbia	SC
McClintock, Kathleen	Mills C	CA
McCoy, Scott	Mississippi, U of	MS
McCubbin, Margaret	Bowling Green S	OH
Meier, Paul	Kansas, U of	KS
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Seeds, Dale	Wooster, C of	OH	
Sharrett, Christopher	Seton Hall U	NJ	
Shields, Ronald	Bowling Green S	OH	
Smith, Dennis	Southern Oregon	OR	
Smith, Karen	East Michigan U	MI	
Studlar, Gaylyn	Emory U	GA	
Townes, Alta Lu	Keene State C	NH	
Vineberg, Steve	Holy Cross, C of	MA	
West III, Warwick	Richmond, U of	VA	
Wheeler, David	Moorhead State	MN	
White, Stephen	Western Kentucky	KY	
Ze'eva, Stephen	Princeton U	NJ	
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Banes, Sally	Wiscnsn, Madison	WI	Wesleyan U
Bowen, Edwin	Portland, U of	OR	LeMoyne College
Devin, Richard	Colorado,Bouldr	CO	Washington, U of
Diachenko, Nada	Colorado,Bouldr	CO	NYU
Erdmann, Eugenia	Wiscnsn, GreenB	WI	Kent State
Erdmann, Louis	Wiscnsn, GreenB	WI	Kent State
Flowers, H.D.	Virginia Poly	VA	S. Florida, U of
Giner, Oscar	Texas A&M U	TX	Yale University
Kilkelly, Ann	Virginia Poly	VA	Utah, U of ,Trans.
MacVey, Alan Mokler	Iowa, U of	IA	Princeton U
Partridge, Denny	Vassar C	NY	Antioch U
Penley, Constance	UC SntaBarbara	CA	Rochester, U of
	TENURINGS		
Alam, Shahid	Northeastern U	MA	
Alm, James	Colorado,Bouldr	CO	
Arora, Harjit	Le Moyne C	NY	
Bagwell, Kyle W.	Northwestern U	IL	
Barker, Drucilla	Hollins C	VA	
Barreto, Humberto	Wabash College	IN	
Barsky, Robert	Michigan, AnnArb	MI	
Becker, Anthony D.	Saint Olaf C	MN	
Behdad, Sohrab	Denison U	OH	
Beversluis, Eric	Aquinas C	MI	
Botwinick, Howard	SUNY, Cortland	NY	
Boyd, Roy	Ohio University	OH	
Cohen, Linda	UC Irvine	CA	
Cohn, Steve	Knox C	IL	
Congleton, Roger D.	George Mason U	VA	
Cowen, Tyler	George Mason U	VA	
Cunningham, R.	Agnes Scott C	GA	
Cutler, Harvey	Colorado State	CO	
Delemeester, G.	Marietta C	OH	
Deolalikar, Anil	Washington, U of	WA	
Fleck, Juergen	Hollins C	VA	
Ghilarducci, Teresa	Notre Dame	IN	
Gildea, John	Wheaton C, MA	MA	
Gray, Wayne	Clark U	MA	
Gwinn, Larry	Wittenberg U	OH	
Hartley, Peter	Rice U	TX	
Hatzipanayotou, Panos	Connecticut, U of	CT	
Herrin, William	Pacific, U of	CA	
Holland, A. Steven	Kentucky, U of	KY	
Hopkins, Thomas	Rochester Tech.	NY	
Huang, Wei-Chiao	Western Michigan	MI	
Jefferson, Gary	Brandeis U	MA	

NAME	INSTITUTION		PREVIOUS AFFIL.
Judge, Rebecca P.	Saint Olaf C	MN	
Kaneko, Mamoru	Virginia Poly	VA	
Katz, Lawrence	Harvard U	MA	
Kehoe, Patrick J.	Minnesota, TwinC	MN	
Kern, William	Western Michigan	MI	
Klamer, Arjo	George Washingtn	DC	
Knowles, Glenn	Wiscnsn, LaCross	WI	
Laroe, Ross	Denison U	OH	
Lee, Lung-Fei	Michigan, AnnArb	MI	
Lott, Charlotte	Chatham College	PA	
Lyons, Thomas	Cornell U	NY	
Moseley, Fred	Mount Holyoke C	MA	
Paus, Eva	Mount Holyoke C	MA	
Phillips['92], Robert	George Washingtn	DC	
Randolph, Susan	Connecticut, U of	CT	
Roland-Holst, David	Mills C	CA	
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works for the AIDS activist movement, where it has rallied a coalition since 1987. Indeed, the very questioning of postmodernist theory is fully part of postmodernist debate. Yet in Harris's account, postmodernism is an unself-critical, unified frontal attack on the ever-tyrannical signified.

Postmodern or not, ACT UP's goal is to end the AIDS epidemic. Hence Harris's claims that "the intellectual underpinnings of [ACT UP] have made activism not more radically interventionist but more passively theoretical" or that "by reordering the priorities of AIDS visually and linguistically so that the janitorial duties of cleaning up the public discussion of the disease often take precedence over things like the availability of hospital beds and experimental drugs" are, for anyone involved with AIDS activism, infuriating. First of all, they deny so much of ACT UP's work—work removed from the refinements of critical debate: handing out clean needles to IV drug users; securing housing for homeless people with AIDS; fighting insurance companies' bias; protesting the exorbitant cost of AZT (the price was reduced 20% due to ACT UP's pressure); challenging the FDA's painstakingly slow drug approval procedure; contesting the double blind placebo protocol of drug testing, which denies treatment to half the patients, as well as the sexism and racism of such trials (the patients are mainly white men); publishing up-to-date information on the latest treatments and their availability; advocating treatment and safer sex information for prisoners; disseminating condoms. The list goes on. Moreover, denotative language—on posters, pamphlets, T-shirts—is used to facilitate these interventions. This "reversion" to denotation is part and parcel of ACT UP's "postmodernist" activity.

But Harris's antitheory position also fails to address the extent to which representations of the disease in the media and in biomedical discourse do affect the reality of the disease. Recently, ACT UP challenged the Center for Disease Control's definition of HIV disease, which all but excludes the symptomology of women with AIDS. Pelvic inflammatory disease, vaginal thrush, and cervical cancer are all symptoms of AIDS in women, but because the CDC had refused to change its definition of the disease as it first appeared in men, women were often not properly diagnosed and treated. Changing the sexist definition can have the most tangible effects. This is only one example of how a critical attention to the representations of AIDS can spill out from the supposedly removed space of theory to that of praxis.

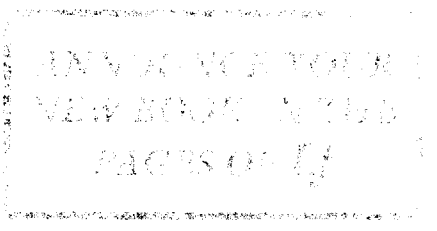
In the context of contemporary movements like ACT UP, criticality is not as impractical as Harris suggests; nor is denotation as threateningly logocentric as Edelman fears. One mode is not privileged over the other: both criticality and denotation have become valid representational strategies. The seemingly necessary opposition between them, a well-worn theme of this century's aesthetic-political debates, has, in the postmodern, collapsed.

James Meyer, *Johns Hopkins University, ACT UP/New York*

[redacted]

While it may be true that the rank and file are mercifully unindoctrinated in the chic argot of contemporary theory, ACT UP spokesmen, as well as its may academic members, people like Simon Watney, Douglas Crimp, James Meyer, Dennis Hunter (see his letter in the August issue in which he admits that the "janitorial duties of cleaning up the public discussion of AIDS" are vitally important to the fight against it), and even Edwards himself, are highly informed postmodernists. It is also absolutely undeniable that, when compared with the tactics of any other recent grass-roots organization, graphic art and the manipulation of images play a more essential role in the crack-and-peel politics of ACT UP's unique style of urban visual terrorism, an iconographic approach that has emerged directly out of the semiotic obsessions of its leadership. Meyer's smug dissection of the various "discourses" implicit in the term "postmodernism" only underscores the shocking irrelevance of academic theory to political activism. Moreover, his inventory of ACT UP's accomplishments conveniently overlooks the fact that there are a number of other organizations (San Francisco's Shanti or New York's Gay Men's Health Crisis) doing the same things far more effectively and, what's more, doing them without alienating the American public with its self-righteous militancy or with the "academagoguery" of such expressions as "criticality," "the 'reversion' to denotation," and "the ever-tyrannical signified."

As to how postmodernism has led ACT UP astray, its interest in agitprop and audacious media coups, staged in order to "appropriate" the press as an unwitting arm of its propaganda machine, has encouraged the organization to hold demonstrations so histrionic that they end up distracting us from the real medical issues to become issues in themselves, issues that ultimately monopolize the media's attention. A case in point is the October 1989 Castor sweep, in which ACT UP members blocked a major San Francisco intersection simply to remind everyone of what has become one of the organization's thuddingly obvious truisms, namely, that the "AIDS crisis is not over yet." After the protestors taunted the police, our brave men in blue, behaving with predictably piggish brutality, hauled off and clobbered several of them with their billy clubs, acts for which they should most certainly be prosecuted. For the last two years, the aftermath of this demonstration—the trials, the protests, the press scrutiny of the mismanaged San Francisco Police Department and the incompetence of its riot squad—has hogged the media's coverage of ACT UP's Bay Area activities to such an extent that a large part of the organization's recent energies have been directed towards mopping up something that in itself has nothing to do with the epidemic. Repeated instances like these testify to the organization's uncanny knack for focussing attention on itself at the expense of the AIDS epidemic.



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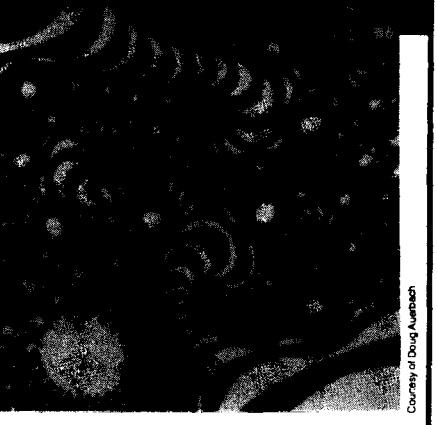

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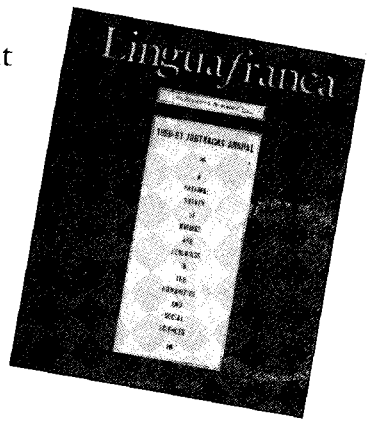

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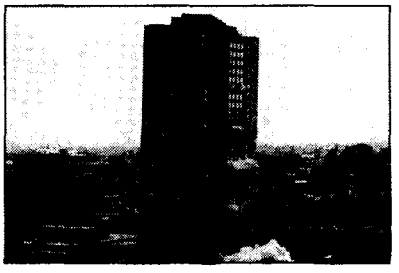
BLOWING THE ZOO TO KINGDOM COME

"We shape our buildings; thereafter they shape us."
—Sir Winston Churchill

When landscape architect George Hargreaves arrived at the University of Cincinnati a few years ago to help develop a master plan for the campus, among his first words were, "What the hell is *that*?"

He was pointing to a twenty-six-story, concrete and glass tower called Sander Hall that looked like a housing project from the Bronx sunk into the middle of campus. His question was remarkable not for its insight—the structure was so outlandish that any four-year-old would probably wonder the same thing—but because someone with any influence in higher education finally had the audacity to ask it.



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The answer defied most standards of common sense: It's where 1,300 eighteen- and nineteen-year-old boys and girls who had never lived away from home before were jammed together, abandoned, and expected to live in civility.

The University of Cincinnati was hardly the only school seized by this absurd idea. In the mid-sixties and early seventies, hundreds such tower dormitories were erected across the country. You may recall that high rises were considered the most sophisticated approach to metropolitan planning in those days. But the unintended result was a radical experiment in adolescent socialization that over the past quarter-century has proven itself to be a colossal, shameful mistake.

Continued on page 16

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Letters to the *Editor*

CENSORSHIP PER SE?

The subtext of your October 1991 cover story, "The Accused," is that these right-wingers running the National Endowment for the Humanities are censoring scholarship while yelling "censorship" at critics of Carol Iannone.

Good try. There is censorship at the endowment. But it has nothing to do with who sits on the council. The act of setting aside government money for scholarship is an act of censorship per se, independent of who controls the allocation of that money or what standards those controllers use.

Stephen H. Karlson, *Associate Professor of Economics, Northern Illinois University*

YIELDING THE PODIUM

Neil Larsen is wrong in his belief that Jane Tompkins's application of Paul Freire's theories results in a class barren of content (Letters to the *Editor*, October 1991). Larsen writes that Tompkins's pedagogy assumes "there is nothing to teach that students either do not know already or that is worth knowing." I have tried an approach similar to Tompkins's at Clemson University and have found it very satisfying. Unlike traditional pedagogy, Freire's method grants that the knowledge does not come solely from the teacher. Knowledge instead is a response to the felt needs of the students.

In the classroom, I, as teacher, can sometimes answer questions, but more often my students and I debate possible answers and clarify our questions so that we can research answers after class. The literary texts we read, combined with all the resources in our library, provide us with much more knowledge than we had when we walked in the classroom. The difference is that this pedagogy allows us to start learning where the students need to begin, rather than where the teacher wants to begin. In this way, I believe, we read and learn the way people actually do read and learn.

Furthermore, this pedagogy enables students to question vigorously reinforced assumptions about education, authority, and about thinking itself. And this skepticism becomes characteristic of an attitude toward the world, not just toward the material in their classroom.

Chris Barnes, *Instructor, English Department, Clemson University*

IN OTHER WORDS

Before the controversy over the appointment of "M. Wardell" from "Northwest" leaves the pages of *LF* for good, I'd like to add another voice. By pointing out Wardell's non-citizen status, Professor Howard Clarke suggests two things (Letters to the *Editor*, October 1991): first, that the controversy is beside the point, since Wardell should not have been appointed in the first place; second, that the appointment reveals the academic hypocrisy of some universities that substitute African-Americans with foreigners not considered minorities. Professor Clarke may or may not have a point, depending on what one believes to be the nature of intellectual activity—to preserve national borders as much as possible, or to transgress them in radical and creative ways.

My point, however, is this: what about those of us who, because of the political and cultural history of our countries (say, postcolonial Asia), have studied Euro-American literatures but now, because of our nationality, cannot teach them in the places we would like? Like many others in the profession, we have been trained to do nothing but read, teach, and write. And we inherited the colonial legacy of being considered inferior to the colonizer. To change the situation, some of us have studied Western literatures and cultures as well as our own. But after attaining

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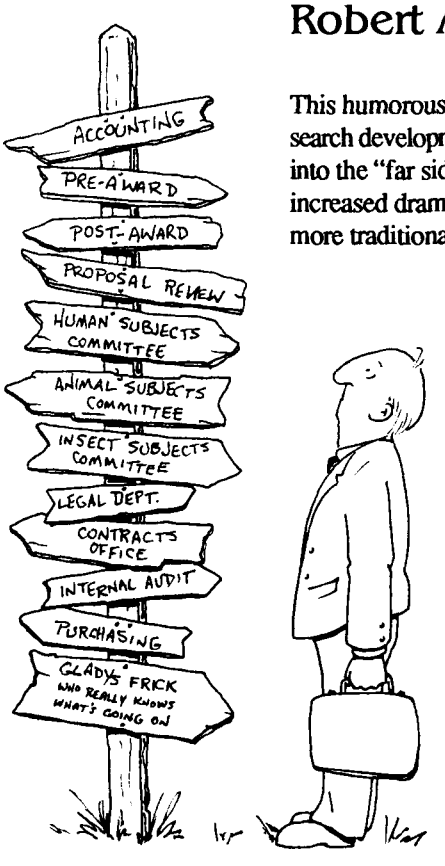
The Grants World Inside Out

Robert A. Lucas



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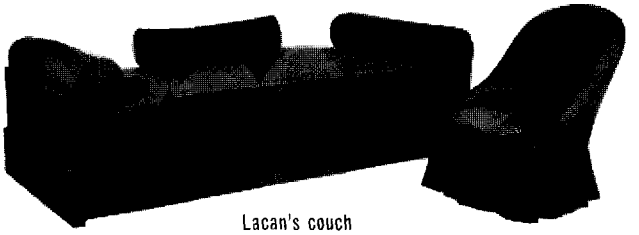
Field *Notes*

OBSCURE OBJECTS OF DESIRE

FORGET THE DEMISE OF communism, the bust-up of the Soviet Union, and the bargain basement statuary sale it's all crumbled down to. The end-of-an-era event of the decade—at least for Parisians of a certain age and with a certain predilection for tortured syntax—was the auction, in October, of Jacques Lacan's personal effects. Up for sale were the late great psychoanalyst's books, tchochkes, and furniture, including the vaguely Empire-style couch from which he evicted countless startled patients during his notorious two- to three-minute sessions. The scattering of this eclectic collection "is the image of what has become of the psychoanalytic movement in France," says French historian and Lacan biographer Elisabeth Roudinesco, sadly. "Everything is now dispersed. There's no longer any center to it."

The auction was the public outcome of ten years of not-so-private squabbling between Lacan's heirs, or more precisely, between the daughter who inherited all of the doctor's estate when he died in 1981 and the daughter and son who got none of it. A codicil added to Lacan's will made Judith Miller, the daughter of Lacan's second wife, his sole beneficiary, leaving the two surviving offspring of Lacan's first marriage out in the cold. Last year, though, Miller's half sister, Sybille Lacan, acquired some of the contents of her father's office and country home as part of an out-of-court settlement of a suit against Miller. In the suit, the older children accused Miller and her husband, analyst and Lacan protégé Jacques-Alain Miller, of wielding undue influence over the aging Lacan and inducing him to sign the codicil. (The Millers have laid claim not only to the entire estate but also to the intellectual throne Lacan left empty, a stance that has split Paris's Lacanian establishment into pro- and anti-Miller camps.)



Lacan's couch

At the auction—a sort of dysfunctional family feud enacted at the prestigious Hôtel Drouot—private auctioneer Guy Loudmer pounded the hammer with appropriate stone-facedness. By the end of the afternoon, Sybille had earned 717,500 francs ($128,300) from fifty-two items. Everything was snapped up, from a broken umbrella with a cast-iron handle at 4,500 francs ($800) to a Mycenean idol at 10,000 francs ($1,800) to the couch itself at a hefty 98,000 francs ($17,500). Roudinesco got into a bidding war for the infamous couch—sold at the end of the day to an anonymous buyer—and thereby helped boost the price. She hadn't come to buy, she said at the time, and she didn't. She was just "proud to have helped raise the price." But Roudinesco still mourns the displaced objects: "It would have been nice if everyone could at least have gotten together to buy the office furniture and [put it] in some single location—a museum or a research center."

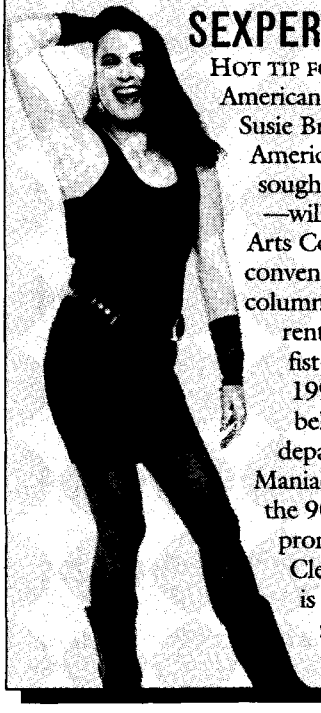


PHOTO BY JILL POSENER, STORMY LEATHER

SEXPERTISE

HOT TIP FOR COOL CONVENTIONEERS OR FOR ANYONE WHO THINKS American academics are too busy self-censoring to think or talk dirty: Susie Bright—insouciant proponent of polymorphous perversity, America's most controversial leather dyke, and among the most sought-after lecturers on today's supposedly sex-shy campuses—will be on the panel "Censorship and the Lesbian and Gay Arts Community" at this month's Modern Language Association convention. The thirty-three-year-old former editor and advice columnist of the lesbian erotic magazine *On Our Backs*, and current advocate of such disputed woman-to-woman practices as fist-fucking, dildo use, and group sex, spent much of the 1990-91 school year making campus appearances at the behest of gay and lesbian organizations and women's studies departments. Among her activities were talks ("Safe Sex for Sex Maniacs," "Sexual Representation, Censorship, and Repression in the 90s"), screenings (*How to Read a Dirty Movie*), and book promotions (*Susie Sexpert's Lesbian Sex World*, published by Cleis Press in Pittsburgh). "Our whole intellectual perspective is erotically illiterate," says Bright, who is the daughter of former Linguistic Society of America president William Bright. This may be your chance to learn the alphabet.

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WILL THE REAL SLOBODJANS'KYJ PLEASE STAND UP?

FOR OFT-COLLECTED SCHOLars, anthologies must sometimes resemble dinner parties from hell: they stick you with neighbors you wouldn't want in your discipline, let alone at your table of contents. That, anyway, is how Paul Wexler, a specialist in Yiddish linguistics at Tel Aviv University, must have felt about it—at least until he stumbled upon a way to distinguish himself from his coanthologees: a Slobodjans'kyj.

What's a Slobodjans'kyj? The question has baffled scholars for years. Wexler usually defines it as a recent Russian émigré and Yiddishist whose career never got going in the Soviet Union—and whom Wexler now translates. Wexler's colleagues, on the other hand, think it's more in the nature of a literary device.

In either case, Slobodjans'kyj made his world debut in 1987, under the first name of Pavel, with a scathing review of a book called *Judeo-Romance Languages* in the *Zeitschrift für romanische Philologie*. Slobodjans'kyj was gravely disappointed with the compilation's generally dim quality, but he did see some bright spots. Two, to be exact: the contributions of "Bunis and Wexler." Otherwise, he wrote, "the articles are unoriginal in approach (and also often in data) and display blatant ignorance and misunderstanding of linguistic theory and the relevant literature."

However damaging, Slobodjans'kyj's remarks went unnoticed until he struck again (this time as Pavlo) in *Language,* the official organ of the Linguistic Society of America and the discipline's premier journal. The subject was papers from an Oxford conference called *Origins of the Yiddish Language.* The tone was even more reproachful: "The infelicitous combination of many inadequate papers and the editor's laissez-faire policy—which lets pass a plethora of errors in formulation, citation, claims, and typography—cannot be alleviated by the participation of several illustrious Yiddishists … and Germanists," he wrote. The review attacked all contributors cited, except one: Wexler.

The epistolary response was unsurprisingly effusive. "The name Pavlo Slobodjans'kyj is not familiar to us, and we would appreciate knowing where he is based," inquired a polite British marketing manager at Pergamon Press, the book's publisher. "What

"If he is not a KGB defector, why should his previous publications be kept in such secrecy?" asks one Yiddishist.

puzzles me is where was the author of this review 'hiding' prior to his debut?" wrote another Oxford Yiddishist. "If he is not one of the recent KGB defectors to the West, why should his previous publications as well as his present address be kept in such secrecy?"

At first the editor of *Language,* Sarah Grey Thomason, replied patiently. "I spoke to Paul Wexler on the telephone, and the rest of my information comes from him," she wrote to yet another Oxford correspondent. "He says that he first met Slobodjans'kyj in the Soviet Union some twenty-five years ago; that Slobodjans'kyj had no academic career because of political difficulties with the Soviet government; that Slobodjans'kyj came to the U.S. several years ago; that he,

PRIDE AND PREJUDISKS

WE WERE GRATIFIED TO RECEIVE WORD THROUGH THE newsletter of the Jane Austen Society of North America that the first electronic Jane Austen discussion group on the continent has just logged on at McGill University. Jacqueline Reid-Walsh, a McGill professor, recently decided to open up an electronic mail address (AUSTEN-L@MCGILL) for the exchange of information and opinions about Austen, who herself was, when it came to epistles, one of the fastest draws in Hampshire. Within six weeks of this electronic debut, Reid-Walsh announced, some forty members had subscribed—from as far away as Texas and New Zealand—to discuss such items as the inclusion or exclusion of children in the various Christmas festivities of Austen's novels. We think it's grand, but we wonder what Mr. Darcy (FDARCY@PEMBVAX) would say.

—R.J. Lambrose

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Field *Notes*

Wexler, suggested that Slobodjans'kyj write the review; and that he consulted with Slobodjans'kyj about its content and then translated it into English."

Several letters later, however, she was exhibiting signs of battle fatigue. "I confess that my life would be a good deal easier if everyone would get together and sign a single letter jointly rather than sending ostensibly independent letters to me," she confided to the polite marketing director. "I'd feel churlish if I simply ignored such letters; but churlishness is beginning to exert a certain appeal."

Nonetheless, increasingly profuse editors' notes soon

Churlishness began to exert some appeal.

began issuing from the *Language's* pages. "The review ... should have contained a note acknowledging the extensive assistance of Paul Wexler—including translation from the original Russian text and consultation about the content," read a 1989 "Correction." "The Executive Committee of the Linguistic Society of America now has strong reason to believe that a Yiddish language scholar named Pavlo Slobodjans'kyj does not exist and that the review was submitted pseudonymously," ran a 1991 "Apology."

Reached in Tel Aviv by *Lingua Franca*, Wexler insisted he had merely translated the reviews and dismissed the entire fracas as "trivial, irrelevant, and closed."

Meanwhile, despite the apology, *Language* is sticking by its policy of running unsolicited reviews. According to LSA secretary Frederick Newmeyer, turning down reviews with unfamiliar signatures would discriminate against unknown scholars, and checking them would be too expensive. Thomason just hopes this never happens again. "I haven't had a lot of experience with people who don't exist," she says. "I wish I had less."

DISSING DIDO

IS IT MALE HYSTERIA? OR is the old guard in America's classics professoriat facing a genuine threat from the radical theorists and feminists already on the loose in the Modern Language Association? Classicists—their professional organization goes by the slightly antique name of the American Philological Association— are examining these very modern issues in perhaps the most contentious election in the group's 123-year history.

Classics has traditionally been among the most conservative and cloistered of the liberal arts, and the current contretemps has its origins in a cabal within the department at conservative and cloistered Harvard. Richard F. Thomas, a Harvard professor of Greek and Latin and an editor of Virgil's *Georgics*, was less than pleased when he saw the candidates for president-elect offered by the APA's nominating committee. (Erich S. Gruen, of Berkeley, is the 1992 president; the president-elect will serve in 1993.) Both candidates— Marilyn Arthur Katz and Helene P. Foley—are women and both are considered feminists, a much more controversial point than their gender, apparently, since the organization has managed to elect two women presidents in the past several decades with nothing like the current melee. (Katz is a professor of Greek from Wesleyan and the author of an influential article entitled "Early Greece: The Origins of the Western Attitude Toward Women"; Foley, who teaches Greek at Barnard, is the author of *Reflections of Women in Antiquity*.) And there was still more to gall the old guard: Of the nineteen nominations for all APA posts, nine were women, many with feminist credentials.

Thomas, it would seem, had his casus belli, and he rallied the most classical classicists around it. Grabbing a seldom-used component of the APA by-laws, he obtained the required twenty signatures to put a write-in candidate, Ludwig Koenen from Michigan, on the ballot. Thomas himself was balloted as a write-in candidate for the APA board of directors.

For the record, Thomas says that he was displeased with the original nominations for two reasons: Both professors recently served on the APA's nominating committee. Thomas says revolving-door nominations like that create an unwelcome impression of, as he put it, *manus manum lavat*. Second, he says, the women's backgrounds are too similar: "The electorate was not given a breadth of choice."

But even Thomas—who disavows association with such conservative organizations as the National Association of Scholars—acknowledges there are "subtexts" at work. Some of the people who signed his petition, he notes, "were concerned that the APA was headed in the direction of the MLA." Also significant in some of the organization's snootier circles was the fact that both candidates come from non–Ph.D.-granting institutions.

Some feminists in the group—clustered in the 400-member Women's

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Classical Caucus—see in the write-ins a conspiracy of Catilinian proportions and are fighting back. From their perspective, the APA has traditionally been dominated not only by men but by conservative Old World men, and what progress there's been in the field—women's studies, linguistics, and such still have a novel feel—has come only after long struggle. "When I saw the slates, I said okay, we're finally getting into the twentieth century, even as it comes to a close," says Judith Hallett, a former women's-caucus chair who teaches at the University of Maryland, College Park. "[Thomas's countermove] could be a very unfortunate setback."

Will the old guard triumph? Even nonaligned members don't much like their tactics or their motives. "I find it unnecessary and somewhat distasteful," says one young scholar. Says another, a prominent male classicist: "These are people who are not very active in the organization. It's simply male hysteria about too many women and too many institutions that are perceived to be nonprestigious." No one, however, is venturing a guess as to who'll win: One scenario sees the original nominees splitting the nonconservative vote, but the APA has no tradition of hard-nosed election-prognosticating. The winner is to be announced at the group's annual meeting at the end of December 1991.

—Bill Wyman

IN THE JUNGLE OF ARCHIVES

FOR YEARS, THE GREATEST deterrent to the serious study of Bertolt Brecht has been neither anti-Marxist department heads nor interminable college productions of *Mother Courage*. The obstacle has been Brecht's Teflon reputation, kept scratch-free by the three forces that stood to gain the most from it: East Germany, which needed an indigenous ideologue; West Germany's largest and most powerful publisher, Suhrkamp Verlag, which needed a profitable backlist; and Brecht's daughter, who didn't mind living like a princess in a land of privation.

Bertolt Brecht

The reunification of Germany, however, has swept away at least one third of that triumvirate, and possibly more. The East German government, of course, no longer exists. And the unified Berlin senate is trying to wrest control of Brecht's institutional legacy—the Brecht-Archiv in eastern Berlin and the Berliner Ensemble, a troupe the playwright founded—away from Brecht's family, particularly

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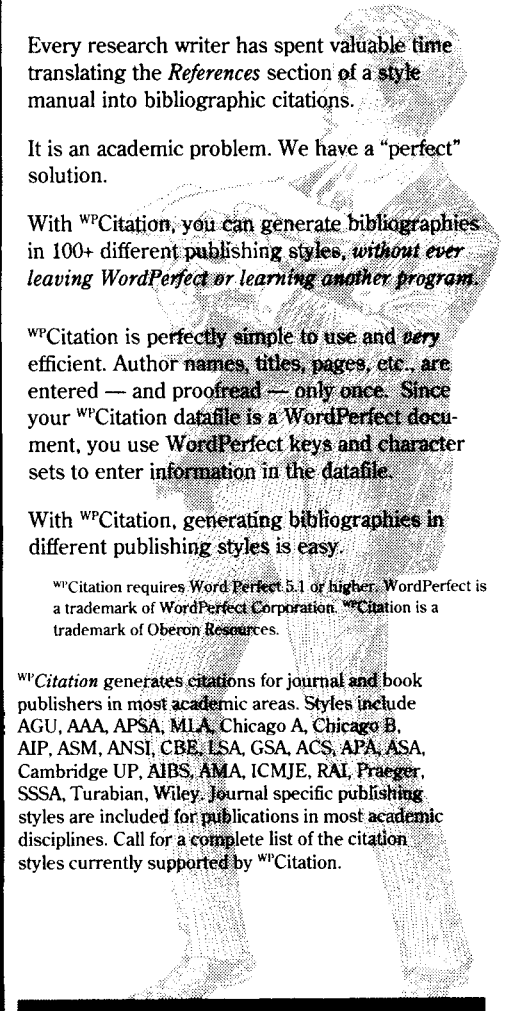

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Field *Notes*

his daughter, Barbara Brecht-Schall. This one-time Santa Monica High School cheerleader had become in recent years a kind of East German Cerberus, blocking film and theater productions around the world and denying archival access to anyone she didn't like.

Now there's talk of moving the Archiv out of Brecht-Schall's reach, even of re-cataloging it. (The library is in "an incredible state of disarray," says Stephen Hinton, author of *Kurt Weill: The Threepenny Opera*, who said that he thought materials were arranged according to their positions on Brecht's desk.) And a new heir has begun to emerge from Brecht-Schall's shadow: Hanne Hiob, daughter of Brecht and his first wife, Marianne Zoff. For decades, Brecht-Schall and her mother had downplayed that marriage and Hiob's very existence. But this year, in a more than symbolic victory, Hiob finally engineered the publication of her parents' correspondence.

Brecht-Schall's forced retreat may clear the way for a more probing examination of the Brechtian record. Scholars may want to start with the charge that he was far more the savvy capitalist than the patron saint of *mitteleuropaische* communism. Brecht, according to this scenario, operated as a kind of subcontractor, assigning out some of his most famous works—including the Doors hit *Alabama Song* or parts of *The Threepenny Opera*—to his mistresses, sometimes for a small percentage of the royalties.

John Fügi, the founding editor of the *Brecht Yearbook*, is a scholar who spent decades investigating such charges and would be happy to see them acknowledged by Brecht's hagiographers. He is not, however, hopeful. "The [recent] so-called 'Brecht' edition— where the works of 'Brecht's' collaborators are routinely stolen and/or the acknowledgment of the contribution of the collaborators is routinely suppressed— remains in the hands of the same group of editors/apologists," Fügi writes. "[They] refuse, despite repeated requests and published evidence, to even explore the possibility that much of 'Brecht' was written by others, frequently by women."

"Poor little rich girls should be happy, too," says Brecht's daughter.

Suggestions that Brecht was a plagiarist have been circulating for years. Much of *Threepenny,* for example, was cribbed directly from English sources—John Gay's *Beggar's Opera* and Rudyard Kipling's poetry—though Brecht spoke no English at the time, and his mistress, Elisabeth Hauptmann, taught it. And in an interview with Fügi, Brecht translator Eric Bentley tells of having watched Hauptmann dash off a poem, sign it with Brecht's name and, without even showing it to the great man first, mail it to a magazine—something, she told Bentley, she did all the time.

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But in the West, these stories were generally dismissed with a "boys will be boys" shrug. Bentley, for example, seems to have found plagiarism part of Brecht's raffish charm. And in East Germany, any mention of the subject had disastrous results: publication delays of up to fifteen years, outright cancellations of book contracts, a rapid evaporation of professional prospects, and even, reportedly, a thickening of secret police files. All this, needless to say, tended to discourage close scrutiny of Brecht's career and character.

Barbara Brecht-Schall's status as unofficial head of the Brecht-Archiv made scholarship even more difficult. Brecht-Schall lost partial control of her father's estate in 1971, when her mother died. But the East Germans were so afraid that Barbara would join her brother Stefan in the West (where he had founded a Brecht Archive at Harvard's Houghton Library with microfilm of all the known contents of the German Brecht-Archiv) that they allowed her such *undemokratische* perks as a luxurious apartment, unrestricted travel, a huge private income from her father's estate, and de facto control of the Archiv.

"I live very well, but whom do I harm by my privilege?" Barbara asked the *Times* of London a few months before the Wall fell, sounding more like a character than a daughter of Brecht. "Barbara Hutton liked playing with diamonds all day, and why not? Poor little rich girls should be happy, too."

—*William Madison*

BREAKTHROUGH BOOKS

Recently, we asked five ethnomusicologists to tell us about the most provocative and important book published during the past few years in their field. Here are their responses:

❧

Steven Feld, professor of anthropology and music, University of Texas, Austin; author of *Sound and Sentiment: Birds, Weeping, Poetics and Song in Kaluli Expression* (1990):

Marina Roseman, *Healing Sounds: Music and Medicine in the Malaysian Rain Forest* (University of California Press, 1991). This book "about the role of music in shamanistic healing rituals among the Temiar [people] in the Malaysian rain forest ... quite skillfully and evocatively links issues of music and gender and healing and ritual and ecology," says Feld. "There's never been a study of the way in which music not only *reflects* healing properties but *implements* them.... An extremely significant contribution."

❧ ❧ ❧

Kay Kaufman Shelemay, professor of music, Wesleyan; author of *A Song of Longing: An Ethiopian Journey* (1989):

Ruth Finnegan, *The Hidden Musicians: Music-making in an English Town* (Cambridge University Press, 1989). This "study of a local musical tradition" is "ambitious in its scope and sophisticated in its method," says Shelemay. "It cuts across what are too often seen as separate worlds: the classical world, the brass-band world, the folk music world, the worlds of musical theater, of jazz, of rock and pop ... It's urban ethnomusicology at its best."

❧ ❧ ❧

William Malm, professor of musicology, University of Michigan; author of *Music Cultures of the Pacific, the Near East and Asia* (1967):

Steven Feld, *Sound and Sentiment: Birds, Weeping, Poetics and Song in Kaluli Expression* (University of Pennsylvania Press, second revised edition, 1990): Malm calls Feld's study of New Guinea music "very powerful ... one of the first books to show how music theory operates in an oral tradition, and how it reflects its environment." According to Malm, Feld ferrets out an extensive vocabulary for musical concepts and traces its metaphors back to local surroundings: bird calls, or the region's plentiful waterfalls. "We tend to look out there and see people in the jungle singing, and think there's no intellectual context," says Malm. "But if you deal with people long enough you realize they have the words for scales, for intervals, for chords. Then the question is, where did the words come from?"

❧ ❧ ❧

Bruno Nettl, professor of music and anthropology, University of Illinois at Urbana-Champaign; author of *The Study of Ethnomusicology* (1983):

Stephen Blum, Philip V. Bohlman, and **Daniel M. Neuman,** eds., ***Ethnomusicology and Modern Music History*** (University of Illinois Press, 1991). The fifteen "excellent" essays gathered here, says Nettl, look at "the interaction of [different] musics, largely in the twentieth century." Some studies delve into pop music, "the way Western and non-Western musics have combined to create ... Juju music in western Africa, or panpipe music in Peru." Others analyze the cross-pollination of Western and nonwestern art music, "Ravi Shankar...or [the musical obsessions of] German-speaking Jewish immigrants in Israel."

❧ ❧ ❧

Daniel M. Neuman, director of the School of Music and professor of music, University of Washington; author of *The Life of Music in North India* (1990):

Bruno Nettl and **Philip Bohlman,** eds., ***Comparative Musicology and the Anthropology of Music*** (University of Chicago Press, 1991). This anthology of essays, an "accessible intellectual history of the cross-cultural study of music," marks what Neuman deems an "historic occasion: the first occasion when a group of ethnomusicologists got together and thought about their discipline in historical terms ... in all its ethnocentric limitation."

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Inside *Publishing*

DISCOVERING AMÉRICO

PHOTO BY LARRY HOWELL

Américo Paredes

For a while it looked like the whole danged Longhorn State wasn't going to be big enough for both Américo Paredes and the itchy-fingered lawmen called the Texas Rangers. In 1958, when Paredes published *With His Pistol in His Hand*, a ground-breaking study of the outlaw hero Gregorio Cortez, one former Ranger threatened to take his pistol in his own hand and "shoot the sonofabitch who wrote that book." What was it that, as Molly Ivins likes to say, put the Tabasco in his grits? It wasn't just that Paredes had taken the legendary Rangers down a notch, implying that their preferred quarry was an unarmed Mexican—sleeping, if possible—or that he deftly charbroiled so many Anglo stereotypes about Mexicans. It was that he had offered a theory of border folklore as a form of resistance and a trove of what folklorist Richard Bauman calls "powerful symbolic and ideological resources for the Chicano political movement."

Paredes recalls that when the manuscript of *Pistol* was first accepted by the University of Texas Press, editors there asked him to delete references to the tall-walking, Alamo-remembering men of Texas folklore, J. Frank Dobie and Walter Prescott Webb, whom he had learnedly but roundly dissed as purveyors of prejudice in academic clothing. Paredes refused and the press wisely backed down. *Pistol* is still in print after thirty-three years, and Paredes is a frequently honored professor emeritus at UT, widely acknowledged as a father of both Chicano and border studies. A novel (*George Washington Gómez*) and a book of his poetry (*Between Two Worlds*) were published last year by Houston's Arte Público Press. And in April, UT Press will publish *Folklore and Culture on the Texas-Mexican Border*, a career-spanning collection of Paredes's essays on subjects like machismo in the U.S. and Mexico, border jokes and ballads, and the methodologies of folklore.

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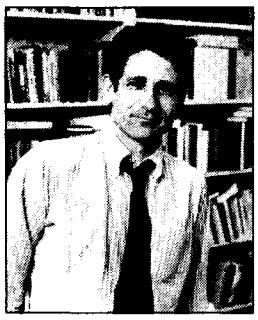

PHOTO BY PHOTO BY JIM ZIV

Jonathan Brent

Jonathan Brent, the man who turned Northwestern University Press into a prestigious stronghold for Eastern and Central European literature and Jewish studies, has quit his post as press director to become an acquisitions editor at Yale. Brent, who assumed his Yale job in September, would not discuss what prompted the move. But sources close to Northwestern say it was frustration with financial pressures brought to bear on the press by the university administration. Brent's resignation, they say, highlights the kind of tensions that can dog relations between a university and its press—particularly in midrecession.

Unlike most presses its size, Northwestern receives no direct cash subsidy from the university. (The school does advance an annual operating income, but those funds have to be paid back in full by the end of the year.) And though the press gets free office space and utilities—amenities granted virtually all university publishers—the administration reportedly balked at Brent's requests for additional staff, a new computer system, and other improvements. "Northwestern is a well-managed place, but there are pockets of stinginess here," says one faculty member familiar with the press. "I think the administration was slow to realize what Brent had accomplished." But Roxie Smith, an associate provost and liaison between the press and the administration, says she was pleased with Brent's performance and chagrined when he accepted Yale's offer: "There were the normal tensions between unit directors and the administration. But Jonathan brought luster to the press."

Brent joined the press in 1982, following a ten-year period during which it had been shut down completely. By the time he left, Northwestern was publishing thirty-five to thirty-eight titles a year on what Brent says was a break-even basis.

His replacement has not been announced yet, and it isn't clear whether he or she will continue in the niche Brent carved out. What is clear is that Brent took his Soviet and Eastern European

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expertise and connections with him to Yale at a time when interest in the region is at an unprecedented high. (He is planning a series called "Documents of Totalitarianism," to publish books that had "been suppressed or become part of the permanent collection of the secret police.")

Brent's case may be a bellwether. The director of the University of Tennessee Press, Carol Wallace Orr, resigned in September, saying she'd been stymied in her attempts to raise salaries and hire a full-time business manager. Stanford University Press recently asked its director, Grant Barnes, to devise a business plan that could eliminate its university subsidy. Barnes says the press is now developing a new, more profit-oriented line of text and reference books and electronic products.

But given the narrow market for most university press books and the lengthy process of vetting them, few such presses can break even, let alone turn a profit. "It's virtually impossible," says Peter Grenquist, executive director of the Association of American University Presses, "unless a press has a lot of backlist income, is a hundred years old, and is of such a size that it has economies of scale." The bottom-line mentality dominating universities these days, combined with the lack of a vocal campus constituency (university press authors aren't necessarily on the university's faculty, and students are unlikely to protest on their behalf), has many university publishers watching their backs. Says one press director: "Variations on the Jonathan Brent theme will be occurring more and more."

YEARS OF LIVING DANGEROUSLY

PHOTO BY MARY FENNESSY

On the desk in his Cornell University office, professor Benedict Anderson keeps a framed photograph of Pramoedya Ananta Toer, a man he has never met. The photograph and a voice heard over the crackle of a tapped phone line are probably as close as Anderson will ever get: Pramoedya, Indonesia's most famous living writer, is forbidden by his government to set foot outside the country, and Anderson, an Indonesia expert who takes a rather dim view of General Suharto's authoritarian regime, is forbidden to step inside it. The portrait on Anderson's desk is an emblem of his mission—to bring Pramoedya's books and plight to the attention of American readers, most of whom know little about the politics of the fifth-most-populous country in the world and less about its literature. That mission has just gotten a boost from the publisher William Morrow, which has brought out *The Fugitive* (1990) and *This Earth of Mankind* (1990)—the first of Pramoedya's novels to appear in the United States.

All of Pramoedya's dozens of books are banned in Indonesia, and people have served jail time for the crime of owning them. The author himself has been imprisoned by three different regimes for a total of twenty-one years and is confined to Jakarta under "town arrest."

His crimes are those of an irrepressible conscience. In the late 1940s, Pramoedya was held captive by the Dutch colonial government for his pro-independence activities. (It was during this imprisonment that he wrote *The Fugitive*, a sort of Indonesian *Odd Man Out* about twenty-four hours in the life of a hunted man. The prisoner's concrete bedstead served as a desk, a margarine can crowned with a slat of wood as a stool. Pramoedya's girlfriend smuggled paper past the Dutch soldiers.) In the early sixties, Pramoedya ran afoul of Indonesia's first post-independence government when he wrote a tough-minded defense of the despised Chinese minority. And after the failed leftist coup in 1965, the author was one of 10,000 suspected communists dispatched to a penal colony in the jungle. (Between one-quarter and half a million more were executed.) By night, Pramoedya would beguile his fellow enemies of the state with the story that became *This Earth of Mankind*, telling it over and over again to anchor it in his mind, until he was finally allowed a typewriter in 1973.

"Pram started out as basically a romantic nationalist, a humanist and idealist," says Anderson, whose latest book, *Language and Power: Exploring Political Cultures in Indonesia* (Cornell, 1990), discusses the writer. "He became more and more disillusioned with the corruption and drift after independence, and though he never joined the Communist party—they probably wouldn't have wanted him since he's notoriously individualist and opinionated—he moved fairly steadily to the left.

"But what happened to him in jail after the coup was rather important. He saw that many

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of the Communist party leaders were less courageous than the sort of simple, lower-down people, that many of them betrayed their comrades, and so on. And he became much more impressed by personal character—by people who didn't cave in or betray anyone and who kept their dignity. Sympathy for the wretched of this life ... runs through all his work."

This Earth of Mankind recounts the picaresque adventures of a gifted Javanese boy named Minke and is the storyteller's tour de force on the birth of Indonesian nationalism. First published in 1980, it sold 43,000 copies and became the top-selling book in Indonesian history in the ten months before it was banned. William Morrow will publish the rest of the quartet to which it belongs over the next several years.

Meanwhile, rumors have been circulating that Pramoedya is in line for the Nobel Prize, a prospect that "petrifies" the Indonesian government, according to Anderson. In the U.S.,

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Peter Jaszi,
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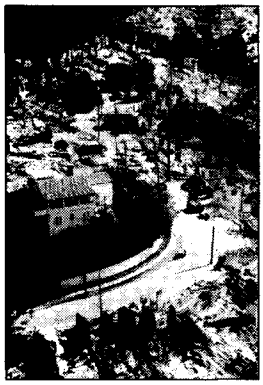
enthusiastic reviewers have been comparing him to some of the big boys of the Western literary world—Albert Camus, John Steinbeck, James Baldwin, Dashiell Hammet. And on the Indonesian archipelago, two graduate students and a young writer are serving prison sentences of up to eight years each for having owned or distributed Pramoedya's works.

BOOK BURNING



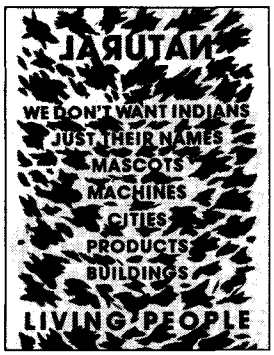
AP/WIDE WORLD

A number of books won't be published this year—or perhaps ever—as a result of the October fire that destroyed 3,000 homes in the Oakland hills. Seventy University of California, Berkeley faculty suffered some loss in the fire, many of them total, according to UC public information representative Lynn Atwood. Extensive personal libraries, years of research and nearly completed manuscripts were among the casualties.

Richard Ofshe, a Pulitzer Prize–winning sociologist whose expertise is cults and whose current research concerns how police interrogations coerce confessions from innocent people, says he "probably lost a quarter-million documents and a lot of work." The fire claimed political scientist Harold Wilensky's half-completed manuscript on taxing and spending in rich democracies—the product of two decades of research—along with his 5,000-volume personal library and his entire home office. Novelist and visiting professor Maxine Hong Kingston lost a book-length manuscript that dealt in part with the experience of Vietnam veterans. All three say they are trying to reconstruct their work—Ofshe by putting in 3 A.M.-to-11 P.M. days, Wilensky by contacting colleagues across the country to whom he had sent chapters, and Kingston by asking people to write to her about their own Vietnam memories.

Many of the professors affected by the fire had backed up their books on floppy disks to insure against computer crash or theft, but had stored those disks at home. Computer scientist Richard Newton told a campus newspaper that he had made as many as three backups of his work-in-progress—and stashed them all in a house that was "reduced to white ash."

WHAT DO EDITORS REALLY WANT?



SAN JOSE MUSEUM OF ART

Hachivi Edgar Heap of Birds, Telling Many Magpies, Telling Black Wolf, Tellin Hachivi, 1989.

Native American studies used to be a matter of chiefly anthropological interest, a distillate of what even the most sympathetic scholars often regarded as dead or dying cultures. Not anymore. Most of the editors we spoke to in the field touted their lists in literature and literary criticism before they got around to anthropology or ethnohistory. And all of them seemed more interested in *tableaux vivants* of contemporary Indian cultures than in diorama-like presentations of the past.

The University of Oklahoma Press, which publishes extensively in Native American history and ethnography, has just inaugurated its first series of American Indian literature and criticism, under the general editorship of novelist Gerald Vizenor. "We're looking for fiction that takes traditional tribal myths and re-creates them in contemporary settings," says Kimberly Wiar, Oklahoma's acquisitions editor. "Our mission is also to develop a body of criticism of American Indian literature." Wiar says the series will feature the work of Indian or mixed-blood writers exclusively and is intended "to celebrate survival in the written word, as opposed to, say, discovering a vanishing race."

At the University of Arizona Press, senior editor Joanne O'Hare is actively acquiring manuscripts for "Sun Tracks," a series of contemporary Native American creative writing, which has already published work by N. Scott Momaday and Joy Harjo. "The foundation of the series is the idea that Native American cultures are very much alive," says O'Hare. "We're interested in work that shows those cultures in a process of change, not as something static." Many of the "Sun Tracks" books have scholarly introductions, most of which, O'Hare says, are also by Native Americans. "We think it's important that non-Natives not be presenting and framing Native American literature from their own perspective."

Other editors were similarly concerned with the identity politics of the field. "We're always hopeful that we can get history and ethnohistory written by and about Indians," says Elizabeth Hadas, director of the University of New Mexico Press. She hopes to publish more Native American art history and would like to see manuscripts that consider Native American art qua art, not artifact. "We'd love, of course, to find a Native American art historian," she adds.

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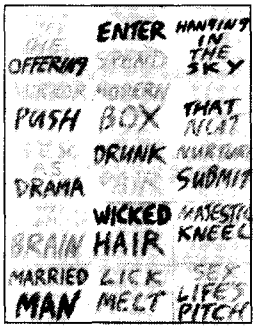
Inside *Publishing*



SAN JOSE MUSEUM OF ART

Hachivi Edgar Heap of Birds, What Makes A Man: Sexual, 1987.

Hadas may be particularly sensitive to the authenticity of ethnicity these days. This fall an Emory professor revived allegations that UNM's best-selling *The Education of Little Tree*—a homely memoir of a Cherokee's upbringing that had become favorite futon-side reading for the New Age crowd—had actually been written by a former Klansman who was also one of George Wallace's most rabid speechwriters. The controversy has inspired in Hadas a new interest in books that explore Native American identity. "I'd like to see [*Little Tree* author] Forrest Carter considered in terms of confused identity and mixed blood," she says. "It's my understanding that a lot of people in the Native American writing community have known this stuff about him for a long time, and while they considered him an unsavory, mixed-up guy, they didn't reject him as an Indian writer." (Carter, who died in 1979, was one-eighth Cherokee.)

Hadas and others cited the recent surge in Native American poetry and fiction and said the task of interpreting it had inspirited Native American literary criticism. "It's a new and fast-growing field," says Hadas, "because the culture was basically an oral one and Indian fiction itself is a new, really a postwar, phenomenon."

But at the University of Nebraska Press, director Willis Regier stresses that Bison Books, his press's trade division (it brought *Black Elk Speaks* back from the purgatory of remainderdom), has been busily reprinting early twentieth-century fiction by Native Americans—works intended to be read, not heard. "A lot of people think that N. Scott Momaday was the first Indian writer," says Regier, "but there's a one-hundred-year tradition in front of him. The emphasis on the orality of Indian cultures ignores really good writers like Charles A. Eastman and Mourning Dove."

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BLOWING THE ZOO TO KINGDOM COME

BY PAUL KEEGAN

THE PATHOLOGIES OF HIGH-RISE DORMS

Continued from the cover

Amid all the talk today about date rape, alcoholism, campus crime, racial incidents, and homophobia, few people in higher education are willing to consider that many of these social ills spring from the bizarre cities of teenagers scattered across the American landscape. These massive complexes not only mock the basic concept of an academic environment and stunt the intellectual and psychological development of their residents, but also place students in physical danger to themselves and one another.

The University of Cincinnati, to its credit, has come the closest to confronting this critical and utterly ignored issue. After doing all the right studies, George Hargreaves came up with an innovative solution to the predicament of Sander Hall, one that other universities may be forced to follow as declining enrollment and budgetary crises make these high rises increasingly useless: On June 23, 1991, after being stuffed with 520 pounds of dynamite, Sander Hall, the building students once affectionately called "Animal House" and "The Zoo," was blown to kingdom come.

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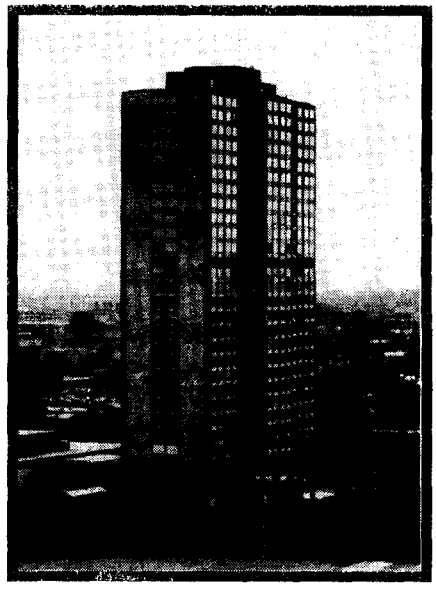
High-rise dormitories were initially sold to the public as an innovative, progressive, and, best of all, quick and cheap way for state universities to house the massive wave of baby-boomers eager for a college education. But for ambitious college presidents and boards of trustees, these enormous residential complexes served an even more important purpose. Without them, state universities could not have achieved the utopian dream at the core of their ostensible mandate: educating the masses.

With hindsight, one could argue that the masses didn't want to be educated at all—they just wanted to party. It's a plausible explanation for the sixties, once you peel back the veneer of social consciousness. By the fall of 1976, when I enrolled at the University of New Hampshire, kids from my high school were going to college largely because it beat working at the Laconia Star Market.



IT'S DIFFICULT TO IMAGINE HOW A FEW WELL-MEANING DORM PARENTS COULD POSSIBLY CONTROL THE BEHAVIOR OF THOUSANDS OF HORMONE-CRAZED TEENAGERS STUFFED INTO SKYSCRAPERS.

In other words, the modern college freshman is not exactly the super-motivated student of yesteryear whom those cheerful college administrators of the fifties must have imagined would populate the tower dorms. In New Hampshire, any high school bozo in the top 40 percent of his class was automatically admitted to the state university.

At UNH, said bozos were jammed into an eight-story, Y-shaped behemoth called Stoke Hall, which we too knew as "The Zoo." I remember well my first exposure to impassioned college discussions, which ranged all the way from the best beer-chugging techniques to the most surefire methods of getting laid. Outside Stoke Hall, vigorous debates would stir on certain elysian evenings in academia when two or three students would gather on the street and yell "STOKE SUCKS!" To which the residents would invariably reply, through open windows, "FUCK YOU!"

The rhythm and volume of this call-and-response would build to a thundering crescendo as the crowd grew to perhaps a hundred kids, who would then suddenly break away, amoeba-like, and begin roaming the campus. The mob seemed to have a mind of its own, chanting and howling obscenities at passing students or the black sky, engaging other dorms in shouting matches, smashing bottles against the sidewalk, with fistfights occasionally breaking out. Most everybody, of course, was drunk.

Many years later, I was not surprised to read that ten students at the University of Massachusetts at Amherst were sent to the hospital after a riot involving more than 1,000 students in a densely packed, high-rise residential area, also known as—guess what?—"The Zoo." Because the incident immediately followed the 1986 World Series, the thesis being argued that night was "RED SOX! METS SUCK!"

Then again, you kind of expect such antics from the rudderless American teenager of today, don't you? What can you expect from a bunch of kids coddled by Mom and Dad their whole lives, then abandoned by the thousands inside a giant fortress with nothing to do? You can expect them to do what teenagers have always done: experiment with alcohol, drugs, sex, right and wrong, and the limits of their own foolishness. More difficult is explaining the reckless behavior of the fully grown college administrators and planning committees who built these student ghettos in the first place.

Most of them started out with much nobler intentions. At UMass, for example, the original plan was for a series of "residential colleges" modeled after Oxford and Cambridge. Each college would have no more than 500 students and be equipped with its own classrooms, libraries, and playing fields. Faculty members would live with students, providing crucial advice and support during those formative years.

There were some obvious problems: Oxford and Cambridge were developed over centuries by England's richest benefactors. American state universities, meanwhile, had a couple of years to throw up huge complexes funded by bonds (eventually repaid through student fees). In Massachusetts, which has always ranked near the bottom nationally in state aid to higher education, the notion of convincing the state to pay for separate classroom buildings for each residential college was laughable. For such reasons, state universities had to chose between small-and-intimate or huge-and-impersonal.

It wasn't much of a contest. We were like an entire nation of Texans in those days. Everything American during the postwar boom—from corporate conglomerates to housing developments to downtown office buildings—had to be BIG. If possible, bigger than BIG.

"People think smaller means students are better taken care of," says John Lederle, the president who transformed UMass from a small aggie school of 6,400 students in 1960 into

PHOTOS COURTESY OF UNIVERSITY OF CINCINNATI

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ZOO

a surging city of 21,000 by 1970. "That's a lot of baloney. If you play poker all semester, you'll flunk out. That's a function of attitude, not size."

With that get-a-haircut attitude, Lederle and UMass decided to build the Southwest Residential Area, which packed 5,400 students into five twenty-two-story towers and eleven low-rise dorms. The towers were hideous brown monoliths that stuck out from the western Massachusetts farmland like a Bed-Stuy nightmare. Yet they were hailed by *The Architectural Record* in 1966 as "a guide to expanding colleges and universities everywhere."

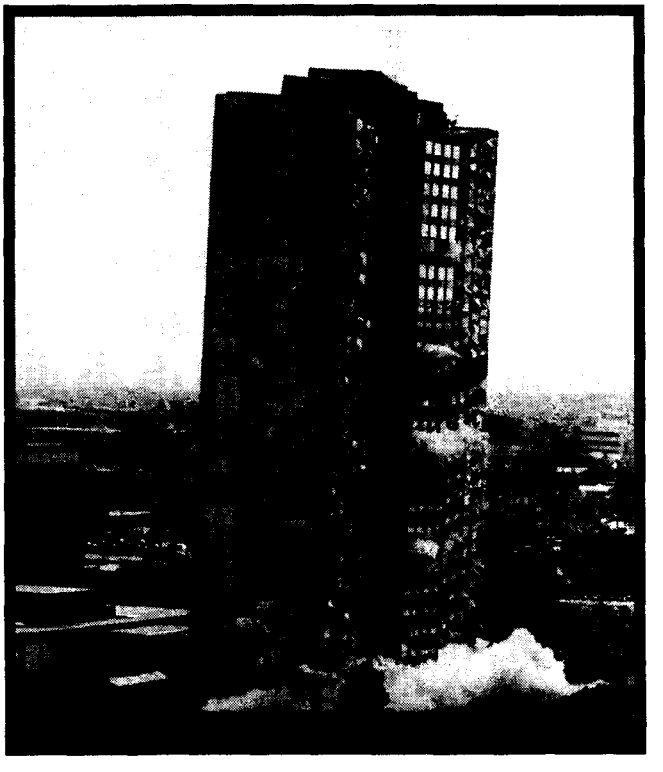
With a straight face, Hugh A. Stubbins, the Cambridge, Massachusetts architect of these "stately sentinels," printed a beautiful color brochure featuring scenes of well-dressed young men and women sitting on colorful, modern furniture, happily reading books in study lounges designed to "provide oases of quiet."

The towers opened in 1966 and it didn't take the students long to begin swilling beer and trashing the place, destroying the furniture, spray painting the walls, vandalizing the elevators, even committing suicide by jumping off the balconies every few years. Two months after the dorm opened, a report by the UMass Building Authority huffed that "some of the students have been irresponsible beyond the limits of normal behavior," and called one of the towers "a major source of destruction."

At about the same time, students were demanding, also with a straight face, to be treated like adults. Universities across the country capitulated, ending the long-standing practice of in loco parentis. The Vietnam War was said to be responsible—if students were old enough to be killed in battle, they shouldn't have to be tucked into bed at night. But it's difficult to imagine, in any period of history, how a few well-meaning dorm parents could possibly control the behavior of thousands of hormone-crazed teenagers stuffed into skyscrapers.

Members of the Stubbins firm still look shocked when they talk about what the students did to their building. Ironically, many of those lounges in the Southwest towers *have* become "oases of quiet"—but that's because nobody uses them anymore. Many are bare of furniture. The carpets are pocked with black burn marks, and chicken-wire windows look out onto sealed-off, empty balconies covered with pigeon droppings. All that remains of those early utopian dreams are the names of the Southwest dorms: Emerson, Thoreau, Melville

"WE HAVEN'T STUDIED THE ISSUE," ONE HOUSING ASSOCIATION OFFICER SAYS. "WE DON'T HAVE A POSITION. WE HAVE NO GUIDELINES, NO ADVICE OR WISDOM."



Like most directors of residential life, Mike Hoctor of San Diego State University says there's hardly any difference between high-rise residence-hall complexes and smaller dorms. Could this be because he also happens to be president of the Zookeepers Association (formally known as the Association of College and University Housing Officers/International)? "As an association, we haven't studied the issue," says Hoctor. "We don't have a position. We have no guidelines, no advice or wisdom. And," he adds, "you'd do us a favor if you use the term 'residence halls' instead of 'dorms.' There's a real difference."

By contrast, one university has broken the unwritten code of silence about the zoo dorm—er, "residence hall"—problem that plagues nearly every state university. Referring to the twenty-six-story Sander Hall before it was imploded, University of Cincinnati's president Joseph Steger had said, "For some reason, there's an evil spirit in there."

Much of the debacle of Sander Hall had to do with fire safety and with the building's incredibly stupid design and construction. The dumbest move of all was building the dorm with all the windows sealed shut, one rationale being that it would cut down on student suicides. Soon after the building opened in 1971, the fire alarms started. Hundreds of them—mostly false—would drag 1,300 students out of bed every year until residents went on strike in 1982 demanding improvements in fire safety. "The Firehouse," as Sander was sometimes called, was then closed and remained empty for nine years. The university could not make it safe as a

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dormitory and found that converting it to office space would be hugely expensive.

But student behavior had as much to do with its closing as design flaws. That was made abundantly clear soon after the university made the decision to destroy the building, when it felt free to provide a rare official glimpse of life inside a Zoo dorm.

During the first six months of 1974, according to *Ohio* magazine, Sander reported four stolen cars, twenty-three grand thefts over $150, twenty-one petty thefts, six criminal destructions, three bomb scares, three incidents of what the police call "sexual imposition," and two arsons. The magazine quoted the building's architect, Woodie Garber, as saying he was "sickened" when he took a tour of Sander in 1981: "I have never seen such unbelievable destruction in any building I have ever designed anywhere."

The University of Cincinnati provided some other dramatic numbers: The average vandalism surcharge in other dorms ranged from fifty cents to three dollars per resident, per quarter. At Sander, it was a whopping $15 to $20 per resident. Sighs Greg Hand, director of information services, "It was like the Bates Motel."

The fate of Sander Hall was reminiscent of St. Louis's Pruitt-Igoe housing project, built in 1955 and blown up in 1972. "Since there was no other place in the project in which to sin in public," wrote Tom Wolfe in *From Bauhaus to Our House*, "whatever might ordinarily have taken place in bars, brothels, social clubs, pool halls...now took place in the streets in the air."

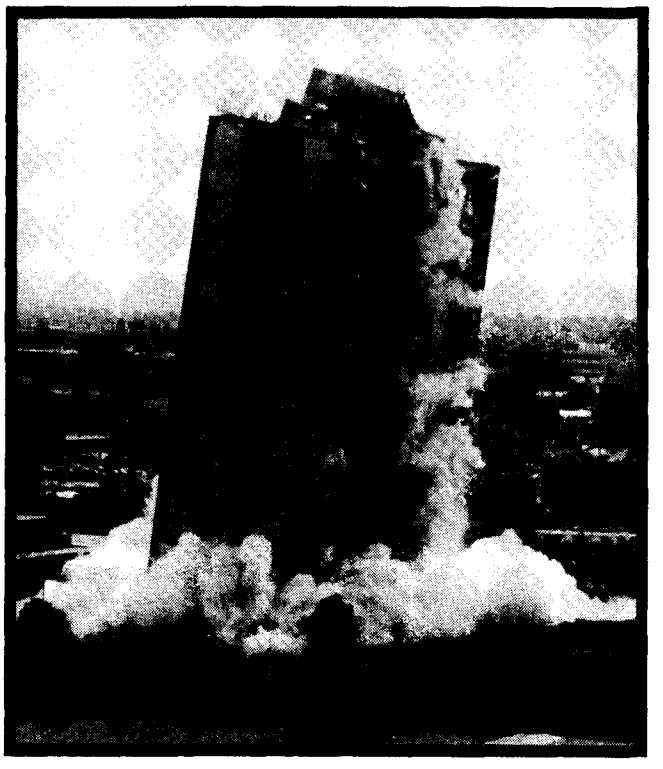
The comparison between high-rise dorms and housing projects goes deeper. Both were built in the mid-sixties by well-meaning bureaucrats with utopian visions of improving the lives of vast numbers of people. Residents had little say in the design and construction of their new homes, did not own them, and were relatively powerless in society at large. The buildings were like small cities in the sky, with elevators instead of streets—no shops, cafes, or parks where people could interact and develop a sense of community. In both cases, the residents often vented their frustrations with vandalism.

There have been a number of famous studies on the pathological effects of overcrowding—mice killing one other, city dwellers ignoring neighbors' cries for help—and correlations between the height of public housing projects and crime, but rarely has such thinking been applied to high-rise dorms.

One of the few such studies, performed on residents of the UMass towers, was undertaken by environmental psychologist Leonard Bickman in 1973. Bickman concluded that residents "reported less trust, cooperativeness, and responsibility" and "behaved in a less socially responsible manner toward other dorm residents than the students in the lower-density dormitories." Some explanations for the difference come easily to mind. In the UMass towers, for example, the feeling of isolation among students is heightened by the interior design, which has the bathrooms and elevators set squarely in the middle of each floor, so each student's room faces nothing but a concrete wall. At UNH's Stoke Hall, rooms at least line both sides of the hall, so students can fling open the doors, play music, yell back and forth.

But Stoke's peculiar Y-shape causes another problem: The men's wings are cut off from the women's wings, creating a fraternity-like effect. This negates the calming influence coed dorms often have on aberrant male behavior. For example, in a gang-rape case at UNH several years ago, the alleged perpetrators didn't even know the victim lived only a few hundred feet away, in another wing of the same floor. The incident—in which three boys, apparently thinking a freshman girl was a "townie" from Durham, admitted to having sex in rapid succession with her—might never have happened if they'd known she was a floor-mate. It would have violated one of those bizarre unwritten rules of college boys—don't shit where you sleep or force sex upon someone you're likely to see on a regular basis.

STUDENTS, EMBOLDENED BY BEER, MANAGE TO CLIMB ON TOP OF AN ELEVATOR AND RIDE UP AND DOWN FOR THRILLS, SOMETIMES JUMPING FROM ONE CAR TO THE NEXT.



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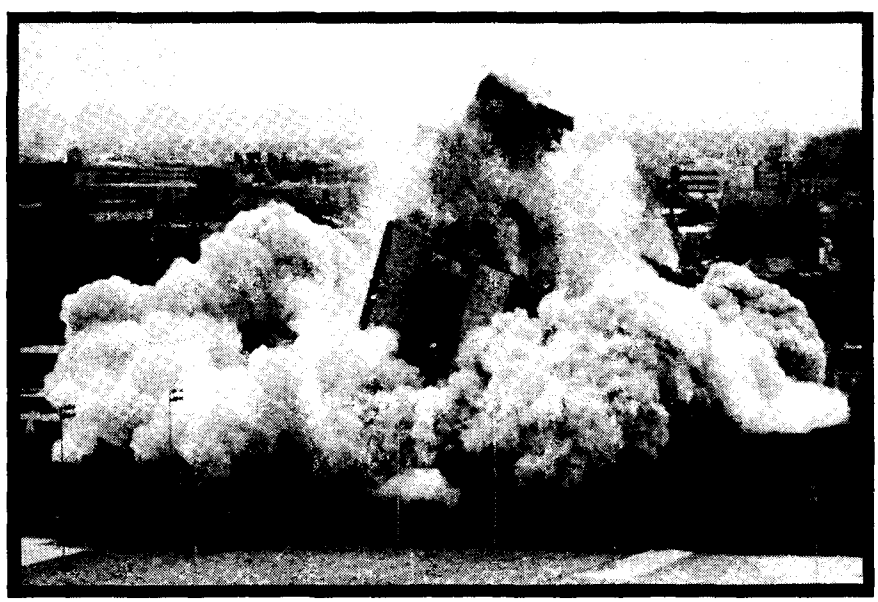
ZOO

Fraternities, by contrast—despite the horrors they've committed over the years—at least provide a sense of camaraderie and community. Many lonely freshmen and sophomore boys feel pressured to join the frats because they find dorm life at big state universities just too cold and impersonal. They also know they'll be among the few privileged young men allowed into those blow-out keg parties at the frat house. At UNH, those parties are also attended by scores of freshman girls anxious to escape the tedium of Stoke Hall.



One of the strangest phenomena of undergraduate high-rise life, known as "elevator surfing," provides another chilling parallel with the pathologies of the housing projects. Students, often emboldened by beer, manage to climb *on top* of an elevator and ride up and down for thrills. In the double elevators, they'll sometimes jump from one car to another. Not surprisingly, in March of 1990, a freshman at UMass was killed while elevator surfing in the twenty-two-story John F. Kennedy tower. Last spring, the same fate befell a junior at Indiana State University's ten-story Jones Hall. Both students were drunk.

In the New York City housing projects, the game is called "elevator action" or, sometimes, "helicopter," in which kids hang from the electric cables on the bottom of the cars. While these daredevils are usually between the ages of five and fourteen, the results are often the same: Four children have died in New York City Housing Authority elevator shafts in the past year alone. Police at the housing authority have produced a twenty-minute video to scare children away from the elevators. Entitled "Children Are Too Young to Die," the video is also being shown in the UMass tower dorms. While its recreation of an elevator accident is gruesome enough to make you sick, the video does not explain what else a bunch of bored and lonely kids crammed together in their towers—whether poor eight-year-olds or eighteen-year-old college students—are supposed to do with themselves.

When I discussed the issue of high-rise dorms with university housing officers around the country, I heard little that was encouraging. Here's a sample of what they said:

"For the beginning student, the experience of living in a high-rise configuration has definite advantages in terms of forced exposure and rapid community development, a sense of belonging and living together," says Alan Hanson, director of residential life at UCLA, which has four high-rise dorms.

"There's no correlation at all between the physical layout of any of our dorms and concerns about behavior," says Charles Gagliano, manager of housing at Michigan State University.

"Size is definitely a variable," says Rebecca Parker, associate director of residence halls at Ohio State University. "But I'm very cautious—and others need to be cautious, too—of attributing behavior to just one variable. Others are gender, the availability of student programs, and the age of students."

It made me want to invite them out for a weekend of partying at their local Zoo.

To be fair, some universities seem to be trying hard. Michigan State, which has the largest on-campus population in the country with more than 17,000 undergraduates, has had great success reducing vandalism, which dropped from $34,500 in 1985–86 to $17,000 last year, or about $1 per student. Mary Haas, director of residential life, attributes this success to "high standards against alcohol abuse and vandalism" and programs that help "students look at these residence halls as homes. They develop a sense of pride and keep the facilities in good shape."

But Michigan State has the advantage of only one high-rise dormitory, twelve-story Hubbard Hall. How did that happen? "We built one and didn't like it," says Gagliano.

Ohio State University has converted over half of its twenty-three-story Lincoln tower into office space and cut in half the density of Morrill Hall, which is also twenty-three stories, from a staggering 1,600 students to 800. According to campus folklore, students in these two dorms had the lowest grade-point average in the nation. "We've come across research that shows marginal students do better where density is lower," says Parker. Other universities have resorted to

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draconian measures such as repealing overnight opposite-sex visitation rights, tightening security, even trying to ban sex in the dorms.

But pretending dorm life is a *Gidget Goes to College* movie from the fifties obviously misses the point. At BU's high-rise Warren Towers, for example, faculty members actually live in the dorms, just like in the old days, but students still call it "The Zoo."

As times and demographics change, meanwhile, colleges will continue to ignore this problem at their own peril. Here's how Hargreaves, the landscape architect, put it: "The high-rise dormitory is definitely going to be a national problem in the next decade, as it was at the University of Cincinnati." With enrollment declining, the pool of high school graduates shrinking, and more older students going back for their degrees, colleges simply will not need high rises as they once did.

"The issue will be, What to do with them?" says Hargreaves. "Turn them into office space? Rent them out? Tear them down and replace them with low rises?"

Those are enormously difficult questions. There's less than a 50 percent chance of converting a high-rise dorm into office space, Hargreaves says, because interior renovations can be enormously expensive. The estimate for Sander Hall was more than $21 million.

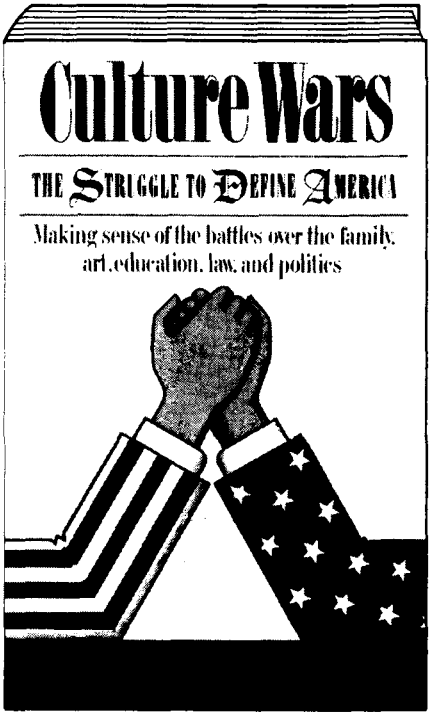
For the time being, few universities are prepared to follow the example of the University of Cincinnati. "I haven't seen many other institutions that blow up their mistakes," says Greg Hand, the university's spokesman. "Given the long lifetime of a dormitory, you realize the mistake can always be left for the next administration."

But a bombshell of another sort may be dropped on college campuses next fall, forcing them into action. That's when a new federal law will require all colleges to issue detailed statistical reports on campus crime.

The bill was the brainchild of Howard and Constance Clery, whose freshman daughter Jeanne Ann was raped, sodomized, tortured, and murdered by a fellow student at Lehigh University in 1986. For years, the Clerys waged a campaign to bring campus crime to the forefront of national debate, charging that universities have been grossly negligent in ensuring the safety of their students.

Jeanne Ann Clery lived in a small dorm at a tiny private school, which shows that danger on campus is hardly confined to large state universities. But when those crime statistics are released, schools that have ignored the social education of their students may find themselves ranked among "The Top Crime Colleges in the Nation." As the crowds grow thin, they may have no choice but to close the Zoos and let the animals free.

Paul Keegan is a freelance writer based in Cambridge, Mass.



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At Haverford's Quaker-style meetings, 'tis a gift to be gabby, 'tis a gift to agree

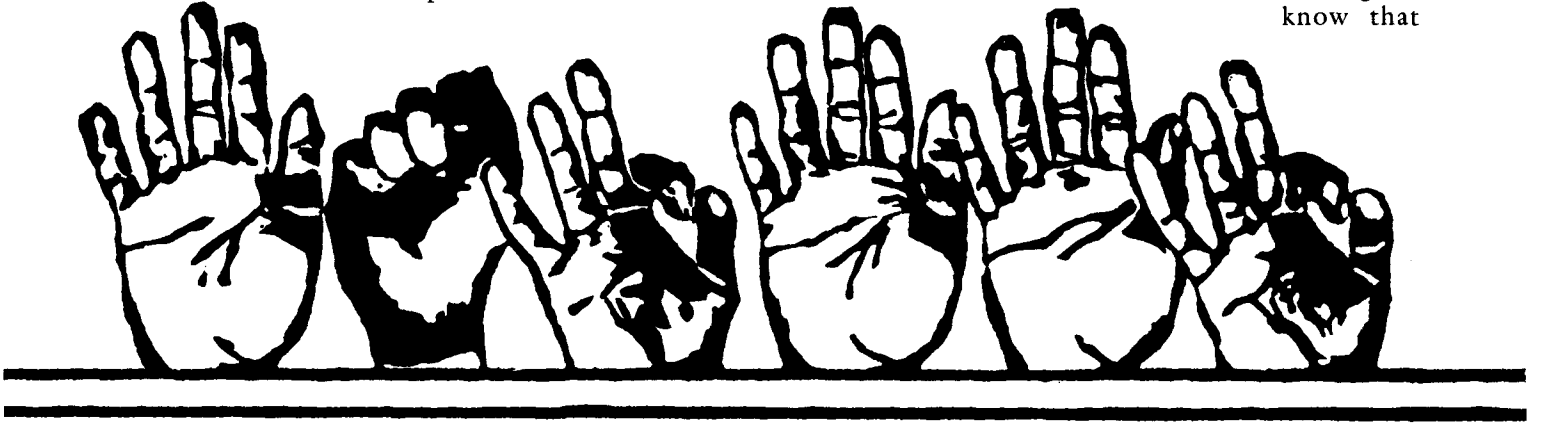
"Other people pick fights; we Quakers pick agreements."
—Quaker saying

BY PAUL ELIE

It must have been the Quaker spirit that abruptly possessed former Reagan Cabinet member Drew Lewis one May morning in 1986 as he stepped up to the podium at Haverford College's commencement ceremonies. A 1953 graduate of the Quaker college and a former member of its Board of Managers, Lewis had been invited back to the brochure-perfect campus to receive an honorary degree. But many students and professors at the college were determined to deny him a hero's welcome. Five years earlier, you'll remember, the Reagan administration had, shall we say, failed to reach consensus with striking air traffic controllers, stonewalling on negotiations and hastily hiring replacement workers. As Secretary of Transportation, Lewis had been the point man on the administration's team. Now, in the days leading up to graduation, twenty-eight faculty members—roughly a quarter of the Haverford faculty—signed a letter protesting Lewis's role in what they saw as union-busting. Students were making their opposition known as well; some of them even turned up at the ceremony wearing black arm bands.

Still, all went smoothly until Lewis took the stage to receive the doctorate of laws from John C. Whitehead, fellow Haverford alumnus and Deputy Secretary of State. Setting aside his prepared remarks, Lewis told the audience that as a Haverford graduate raised in the Quaker tradition, he understood the Quaker notion of consensus well enough to know that

ILLUSTRATION BY JOHN HART



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given the tide of feeling against him, he shouldn't receive an honorary degree at all. And so he declined the tribute, dramatically doffing his purple doctoral hood. The audience, which had fallen silent, stood to applaud.

Mawkish commencement-day nobility? Maybe. Turnabout as fair play? Perhaps. Either way, the gesture wouldn't have been possible if "picking agreements" weren't business as usual at Haverford, the oldest of the dozen or so American colleges that claim Quaker origins. Indeed, that concern, informed by Quaker tradition, makes the school in many ways a refuge from the hierarchies, divisiveness, and push-and-pull wranglings endemic to academia, just as its national reputation as a top-flight school sets it apart from the more expressly Quaker colleges.

The Philadelphia-area campus certainly gives off the good vibes common to today's small, tony, liberal private colleges. Book bags are strewn about the lobby of the dining center, trust among students being such that lockers aren't necessary. A comments board bears loose-leaf screeds about Saddam and Dinesh. Fliers for a women's studies lecture are posted in the men's bathrooms. But at Haverford, these phenomena aren't just the fallout of the current righteousness boom on college campuses. Haverford is a school where students, bound by an honor code of self-governance, have taken their exams unproctored since the turn of the century and have long held "plenaries" to make social policy; where the student body, now 1,113 individuals strong, is considered bloated, much as it was when 556 students were enrolled in 1948.

And the Quakerly spirit of conscientious discernment extends beyond student amenities to the way the college goes about its business. At Haverford, a large proportion of faculty and administrative matters (those about tenure being the key exception) are decided not by vote or fiat but through consensus, a process adapted from the Method of Doing Business used by the Society of Friends virtually since its founding in 1652. Students decide many policy matters through consensus as well. While other schools with Quaker roots—notably Bryn Mawr and Swarthmore—continue to uphold communitarian principles, none practices consensus as visibly and thoroughly as Haverford does.

What is consensus? you wonder, experience having made you wary of vague, well-intended buzzwords—*community* or *collegiality*, for example. As presented in the faculty handbook, Haverford's consensus process has as its goal "the full understanding and agreement of the persons present" at a college meeting and sponsors their "striving to reach conclusions in a spirit of reasonableness and forbearance." To this end, "when a meeting cannot unite ... either the present policy remains unchanged or no decision is reached on the new business...." That's right: no Robert's Rules of Order, no logrolling efforts or electoral blocs, no swing votes or squeaky 7—5 majorities.

From a distance, the process seems like heaven on earth for academic iconoclasts. Object to the new curriculum requirement or the plan to plant saplings on the quad? Stand up and say so, and your colleagues can't go ahead against your will. Vexed by a policy the college has followed since before you were born? Type up a proposed change, and the matter will be taken up at the next meeting. Got an idea that no one has hit on before? Present it for copious, measured group consideration. Still harboring doubts about whether your lone voice can make a difference? Haverford faculty will staunchly defend consensus, in the earnest and windy manner for which their Quaker predecessors were notorious.

If consensus sounds too good to be true, to some degree it is. Haverford's agreeableness is partly due to its small size and elite student body, winnowed from the hoi polloi by high SAT requirements and high tuition costs. It's also easier to sustain a community of equals—the hierarchy-eschewing ideal that Haverford president Tom G. Kessinger calls a "flat" campus—when you have only 120 faculty members and a lean administration. And like so much else about the school, Haverford's practice of consensus prompts both envy and exasperation. Faculty meetings have addressed such matters as whether to repave the parking lot; one resolution taken up at a recent student plenary opened with the declaration, "Plenary should begin at the time designated"; teachers and students alike betray a devotion to minutiae that once led campus wags to consider printing T-shirts sporting the slogan "AT ANY OTHER COLLEGE THIS WOULDN'T BE AN ISSUE."

Even so, for those of us in higher education who are on the lookout for better ways to make policy and foster harmony on campus, the kind of consensus that Haverford practices clearly has something to offer. Or does it? Let us consider the matter as Quakers would—in a spirit of reasonableness and forbearance, seeking understanding and agreement. Though full of demands and complications, might the example followed by Haverford allow many of us to become more committed members of our college communities? Might it better enable us to be people who live what we teach, rather than the kind of worn-down hypocrites for whom Quaker tradition reserves the term *professor*? Friends, the issue is a worthy one; let us take it up...

Haverford's consensus process, it turns out, owes its existence less to religious revivalism than to faculty infighting; it isn't so much a vestige of olden times as a self-conscious response to the problems of the postwar Organization Man. It is true that Haverford College, founded in 1833 by Gur-

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neyite Orthodox Friends in order to provide a "guarded education" for young Quaker men, has always cleaved to its Quaker heritage. It maintained a core of influential Quaker faculty members even as, by 1887, the proportion of Friends students began declining toward the current 5 percent. It required attendance at the Fifth Day (Thursday) Meeting for Worship until 1966. It strove to honor Quaker pacifism, agonizing during World War I before accepting a campus military unit. In later years it would refuse federal aid that was contingent on students signing a "loyalty oath" and would organize a collegewide field trip to Washington to protest U.S. involvement in Vietnam. But the Friends' decision-making process, long used by the college's Board of Managers, was not adopted by the Haverford faculty until the 1940s.

"The faculty was hung up over an issue," says Kessinger, himself a Quaker, "and if they'd tried to work it out using Robert's Rules, they would have ended up very divided." (No one, by the way, seems to remember just what the issue was—a fuzziness that testifies both to the event's status as myth and to the Quaker penchant for speaking in the abstract.) Though the group followed strict parliamentary procedure, one member spoke out of turn, urging agreement; soon others joined him, and the issue was resolved."After they did that," Kessinger says, "someone stood up and said, 'Do you realize what you just did?'"

What they had done was draw on the notion known as "the sense of the meeting," by which Quakers aim to identify the will of God, whose presence they believe they can experience directly in a meeting. For with characteristic scrupulosity, the early Quakers joined metaphysics and organizational behavior, refusing to separate spirit from matters. "They reasoned that God couldn't be of two minds on an issue," explains Stephen G. Cary, a former Haverford vice president known to some as a "Quaker saint." "God couldn't be 51–49. So they sought to find the will of God in the meeting"—ideally, in a "gathered" or "covered" meeting, where members feel mystically united in the presence of God, aka the Spirit, the Truth, the Light Within.

"Consensus is a *secularized* version of the 'sense of the meeting,' " Cary is quick to add, and other Quaker leaders at the school say so as well, partly to be accurate and partly to stress that while Haverford has a Quaker heritage, it disavows any formal ties to the Society of Friends. "In a Quaker meeting, there's a religious dimension," Cary says, "while in a faculty meeting, you're not seeking God's will but a way to proceed." President Kessinger concurs: "I don't think anybody on our faculty thinks of us as trying to find divine inspiration."

"God couldn't be 51–49," so Quakers sought His will in the meeting, where members felt mystically united in the presence of the Truth.

Even if Haverford faculty meetings aren't grounded in the Quaker premise that "God has unfinished business for us to do," the procedures they follow closely resemble those of a Friends' meeting for business. Held one Thursday a month and usually attended by about two thirds of the faculty, the meeting begins with a period of silent reflection, which Quakers call "centering down." The faculty then takes up business, generally introduced by a person called the clerk of the faculty, though anyone in attendance is free to do so. "Time should be permitted for careful and deliberate consideration," the faculty handbook counsels, and "all members who feel concerned to express a judgment should be heard." This might entail anything from shrugs of indifference to an animated exchange of views—as with the recent proposal, ultimately adopted unanimously, to add a social justice requirement to the curriculum. "That one involved a *bunch* of discussions," says philosophy professor Lucius Outlaw.

During discussions, special responsibility rests with the clerk of the faculty, elected by secret ballot each spring. As in a Quaker business meeting, when the clerk feels that something like a consensus has been reached, he or she declares, "It is the sense of the faculty" that such-and-such course of action should be followed. If the clerk's interpretation is met with silence or assent, a minute adopting it is noted by the faculty secretary. "On 90 percent of the issues dealt with, people agree," provost Bruce Partridge estimates. When there is, however, something about which faculty members disagree—the granting of degrees with honors, or a relaxing of foreign-language requirements, or perhaps even a proposal to raise their own salaries—the process is anything but academic, for those dissenting from "the sense of the faculty" are free to explain their objections again. And again and again and again, since the proposal cannot be implemented until "unity" among the faculty has been attained.

Ideally, the ensuing consensus produces a synthesis of several views; Quakers explain this by citing a Chinese philosopher who speaks of "agreeing upward." But even the best consensus can't fully accommodate everyone's perspective. And it need not, Cary stresses: "*Unity* is not the same thing as *unanimity*—and the difference between them is the key to the whole thing."

To accommodate that difference—and to keep anarchy at bay—the Haverford consensus process recognizes several gradations of dissent. A faculty member who objects but feels his or her objection to be less than

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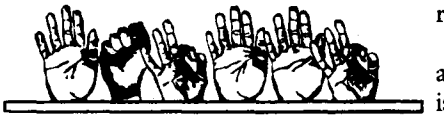
crucial (not deeply held, say, or not deriving from any special expertise) can withdraw it so the meeting can proceed. If the objection "goes to the level of conscience" (in the graceful phrase of a student document on consensus), the matter is often referred back to the person or committee that first proposed it, with instructions to revise the proposal. If the faculty has genuinely approached agreement but a few members still balk, they may opt to "stand outside the consensus," and their objections will be entered into the record.

Like the Friends' Method of Doing Business, Haverford's consensus process pays exceptional regard to what Quakers call "weighty members"—those felt to be generally wise, particularly knowledgeable, or especially concerned about the matter at hand. Weightiness does not necessarily accrue to people of high rank or long service. "It's not a term used lightly here," Outlaw says, dismissing the idea that as philosophy department chair he is weighty by definition. "How is it that people become weighty at Haverford? Not by being chair. If one is going to be a person of power, that's going to be a function of one's persuasiveness and integrity, bolstered by one's accomplishments."

Consensus also draws on the respect for silence that earned Quakers the nickname Quiet Rebels. At the junctures—rare, it seems—when reasonable forbearance gives way to acrimony and ad hominem attacks, the clerk, like the "Sister Mary Elephant" immortalized in the seventies pop hit, may instruct the faculty to sit in silence for a time.

Most noticeably to the outsider, Haverford's consensus model resembles its Quaker prototype in the paradoxically intense devotion it elicits from those who practice it. Just as Quakers scorn bureaucracy but exalt their own way of doing business ("As Quakers, the only thing we have is our process," says Quaker historian Bill Taber), so the Haverford faculty members and administrators interviewed for this article speak maximally about a process whose goal is to minimize process. And though English professor James Ransom contends that consensus allows faculty members to "avoid a general formula and go to specific examples," those spoken to tended to demur when asked to describe actual issues and disputes, instead offering general praise of the process itself. Says Outlaw: "Consensus eliminates the structured moves, the strategic moves" common to meetings that use Robert's Rules. Says Partridge: "You don't end up with three people for and two against, but with five people who have actually arrived at an agreement. It's not a matter of yea or nay—in fact, we actively try to prevent that." Says Cary, his aphorisms worn smooth from years of introducing new students to the process: "When consensus works properly, it eliminates the disgruntled minority. By its very nature it builds a community, rather than dividing it. It's an effort to pull together, not pull apart. It brings everyone along."

"Clerking a faculty meeting is like taking eighty kangaroos for a walk."



Of course, you can't bring everyone along if they're not with you in the first place: Here is where envy begins to yield to exasperation, prompting friendly skepticism. For as a process that involves members of the college community in all aspects of decision-making, consensus has pretty thorough demands. And although Haverford's consensus boosters emphasize that being a Quaker isn't one of them, those involved in consensus clearly must accede to the spirit of the process.

You must, for starters, possess an openness akin to that which Quakers describe with the phrase "waiting upon the Lord." "You can't 'come instructed,'" Cary explains. "You can't say, 'This is my position, come hell or high water.' You can't be an obstructionist. Everyone has to *want* a solution."

As the person charged with discerning "the sense of the faculty," the clerk in particular must combine this openness with an ability to guide the meeting toward unity. "If the clerk is too lax, the discussion wanders all over the place," says Cary. "If the clerk moves too fast, you have steamrollering. The clerk has to be able to draw a fine line." Asked about this task, Haverford's current clerk of the faculty, John Spielman, a history professor, quotes Paul Lacey, a former clerk at Earlham College: "Clerking a faculty meeting is like taking eighty kangaroos for a walk."

Steamrollering and obstructionism—the process is vulnerable to both, since generally there is no vote which might reflect the views of the silent majority or swiftly resolve a matter. In 1983, Emeritus Professor Howard Comfort suggested that Quakers—if there were more of them around and if those on hand were a bit more voluble—might protect the process from abuse. "[The Quakers] don't on the whole orate as some of us do," Comfort is quoted as saying in a book published to mark the college's sesquicentennial, "and the upshot is that the consensus system, unlike Robert's Rules of Order, lends itself to steamrollering and snowballing."

Most Haverfordians, conversely, speak of the process as exceedingly slow, a drawback frankly acknowledged by Quakers themselves. "When in doubt, wait" is a Quaker axiom; Bill Taber makes the "sign of a Quaker meeting" by twiddling his thumbs. One contributor to the sesquicentennial book explained Haverford's long opposition to coeducation by noting that while the faculty proposed admitting women in 1870, "in typical Quaker style, the College took only 110 years to act on this faculty recommendation!" (When John R. Coleman resigned as president in 1976, he gave as his main reason the college's laggard pace in converting to coeducation; Haverford became fully coeducational with the class of 1980.)

Among Haverford students, faculty

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members, administrators, and Quaker-saints-in-residence there is unity—and very nearly unanimity—about the concern that reaching consensus is a truly *involving* process, a test of endurance as well as tolerance. "You can't go by the clock," says Steve Cary. "You can't say, 'Let's get this over with and go home.' So it can take a hell of a long time." Because the faculty meets monthly, says Bruce Partridge, the provost, committees often must revise proposals month after month, each time hoping that *this* draft will elicit faculty unity.

Recently, members of the student Honor Council, which uses consensus to rule on alleged violations of the school's academic and social honor codes, have felt the system's demands on their time particularly acutely. Current Honor Council Chair Anna Blau worries about the extent to which serving on consensus-bound juries has cut into her studies and warns that if recent changes made to ease the burden don't work, the process will be jeopardized. Richard Thau, a 1987 graduate and a former Honor Council chair, tells of protracted discussions about whether meetings should be held on Sundays or Tuesdays and about students taking fruit from the dining center: was taking two pieces, not just the one piece specified by college rules, a breach of honor? What if the second piece was taken for a bedridden friend? "One of the things you can see with hindsight is how petty some of the issues are that people gave the weight of the world," Thau says.

But he believes the method is vindicated by its application to matters like plagiarism, where "a 7—5 vote would have made us look ridiculous, given the gravity of the issue at hand." As evidence, he replays an "infamous" trial in which a student jury deliberated for forty-eight hours—over the course of two weeks, which included half of exam period—about the fate of a student who, having visited a classmate after both had allegedly completed take-home exams, submitted work virtually identical to hers the next morning. Ultimately, after the jury took the unprecedented step of soliciting the advice of a college administrator, the student was found guilty and "separated from the community" for a year, during which time editorials in the campus paper and mass meetings about the honor code kept the issue alive. "Any other college would've said [to the accused plagiarist], 'You've got to be kidding!

"When in doubt, wait" is a Quaker axiom; Bill Taber makes the "sign of a Quaker meeting" by twiddling his thumbs.

You're out of here!'" Thau says. "But that's not Haverford."

For the record at least, Haverford faculty and students speak highly of the consensus process, both as a way of doing business and as a way of embodying the college's ambitions for a liberal education in a day-in, day-out fashion. "I would definitely prefer it" to more conventional systems, says Outlaw, who—singularly—believes that the process doesn't take unusually long. As a philosophy professor, he says, he finds "a high continuity between what Plato and Aristotle discuss and what is practiced in everyday life at Haverford."

Could consensus work at schools that don't have a Quaker heritage? Should it? On the surface, the process as it is practiced at Haverford seems so bound up with the college's honor code and with the Quakers in the community that it seems anything but exportable.

But attention has been paid to the possibility that consensus might work in larger, more heterogeneous groups. Michael J. Sheeran, vice president for academic affairs at Regis University in Denver, Colorado, and a Jesuit priest, addressed the question in his book *Beyond Majority Rule: Voteless Decisions in the Religious Society of Friends,* written as his doctoral dissertation in 1977 and published in Philadelphia by the Religious Society of Friends. Since then Sheeran has introduced the process to many groups, mainly communities of Roman Catholic nuns. Although he contends that "when you have a few people without definite religious commitment, the process falters," he allows that in wholly nonreligious groups, shared goals might take the place of shared faith. And although his research and experience suggest that consensus works best in groups of thirty or fewer, he has seen larger groups—as many as 1,000 people at a Friends' yearly meeting—use consensus with some effectiveness.

For their part, weighty members at Haverford, perhaps treasuring the school's notion of itself as unique, seem fairly skeptical. "We're lucky to have here a long tradition of Quaker decision-making, in an informal, residential setting," says Bruce Partridge. "Whether it would work elsewhere, in a larger place—about that I don't know."

Nor do we. But we do feel able to say that what might work elsewhere—what should be made to work—is the kind of scrupulous regard for fair-minded procedure and the mandate to listen well that pervade Haverford. Regardless of whether other schools seek consensus by the Quaker model, the dominant traits of the process—a willingness to be unreasonably idealistic, a readiness to endure the quotidian or tedious with forbearance to ensure that the big issues don't slip through one's hands—are worth emulating. And whether or not our faculties or student bodies ever reach consensus and find "unity," we can be sure that the process of striving to do so will be a kind of higher education. Friends, can we agree on this? ■

Paul Elie wrote an article about freelance editors for the October 1991 Lingua Franca. *He is writing a book of short stories.*

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FEATURE

DEAD SEA *Squabbles*

YOUR POCKET GUIDE TO THE MYSTERIES OF THE SCROLLS

BY KATHARINE WHITTEMORE

The news broke, fittingly, on a Sunday. "Monopoly Over Dead Sea Scrolls Is Ended," declared the headline on the front page of the *New York Times*. It was September 22, 1991—a seismic day in the world of biblical studies, the biggest tremor to Richter forth since the scrolls were first discovered, some forty-four years ago. Beneath the headline ran a photograph of two intent, white-gloved men from California's Huntington Library, pondering their delicate stash. A fragment of Deuteronomy crinkled off to the side. The lead paragraph talked of "the walls of secrecy" and how they'd been shattered.

There was some nice irony here: About ten years earlier, the Huntington's photographer was hired to document the Israeli Antiquities Authority's precious holdings—scrolls that most scholars had been blocked from seeing. In effect, this was supposed to be an emergency second set, in case the originals were damaged or destroyed, not some sort of dual reference.

As it turned out, however, the Huntington had kept a set of negatives of every scroll that was photographed. It was a canny maneuver. And when the library released the film, the scrolls' editors—let's call them the insiders—shouted piracy, cried academic foul play. Their protestations offered a rather pointed and dispiriting reminder that the story of the Dead Sea Scrolls has long consisted less of theology than tooth and nail politics.

The insiders were notoriously dug in for years, and it was the disgruntled outsiders (a distinction hardly worth making, since all the outsiders seem to be livid) who had taken the flap to the public. They wanted access, and depending on who you talked to, they were denied it.

Indeed, Geza Vermes, head of the Oxford Centre for Postgraduate Hebrew Studies, called the cabalistic impulse behind the scrolls' unavailability "the academic scandal *par excellence* of the twentieth century." Or as Robert Eisenman, chairman of the Department of Religious Studies at California State at Long Beach, put it: "*The* academic scandal? It depends on how you rate them. Is it bigger than Gallo and the NIH or Imanishi-Kari and David Baltimore? Probably not. But in the realm of humanistic scholarship, I can't think of anything more serious."

Because the scrolls have been withheld, various John Le Carré-esque plots have snaked their way into the scholarly community. In 1990, for instance, a samizdat edition of one of the more revolutionary texts—it's called the MMT, an acronym of its Hebrew title—ran in a Polish journal, and requests for bootleg copies flew in from around the globe. (The document outlines the founding principles of the Essenes, the sect thought to have written a large portion of the Dead Sea Scrolls.)

A few weeks B.H. (before Huntington), a professor and graduate assistant at Cincinnati's Hebrew Union College used computers and a concordance to produce transcriptions of about half the scrolls. (Their story made the front page of the *Times* too, though below the fold.) "There are moles," Norman Golb, Ludwig Rosenberger Professor of Jewish History and Civilization at the University of Chicago, told me. "I'm involved in a clandestine seeing of things I shouldn't see."

On that Sunday, when the white-gloved

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Squabbles

fellows from California flung the doors wide, the tale appeared to have come to a cheerful ending. The monopoly had been busted, the walls shattered, the biblical Bastille stormed, the big dam broken, and all that. This is certainly wonderful news. But what nobody seems to be asking is: How did there *get* to be a monopoly in the first place?

Good question.

At best it's a multiple choice, though more likely a tough essay question, and nowhere near as clean as a true or false. One could give a sort of Letterman Top Ten List (10. Hubris 9. Pettiness 8. Mismanagement, and on down). Perhaps the best way to explain is to unlink a chain of theories. One can split them apart, caboose-style, or jump the whole lumbering train. Certainly they all seem interrelated, in extremely tangled and dense ways. To begin, then:

I. "THE STUFF WAS A MESS" THEORY

Our story opens one day in 1947, when a Bedouin named Muhammed the Wolf has lost his goat. This was along the Dead Sea in Qumran, then under British rule, but which came under Jordanian rule within the year. (Since the 1967 war Israel has had jurisdiction over the area and over the scrolls.) The goat wandered into a cave. Muhammed didn't know which one, so he threw a rock at random, hoping the noise would startle the goat, thereby inducing its collar bell to jingle. Instead, the rock produced the baritone *thwock* of pottery shattering. Muhammed went inside to inspect and found a passel of earthenware jars, each filled with leather rolls wrapped in linen and coated in black wax.

What exactly had Muhammed stumbled upon? Perhaps the best way to grasp the significance of his find is to recognize that before that fateful day, our earliest copies of biblical texts dated from the Middle Ages. The scrolls, which weren't written in Greek or Latin but in Hebrew and Aramaic, include every book of the Old Testament except Esther. Failing another discovery, they are the closest we'll ever get to the original Bible.

The actual date of the scrolls is a matter of debate but most estimates put them between the second century B.C. to the first century A.D. Other caves containing scrolls were subsequently discovered, and it's important to keep in mind that it is Cave IV that has squatted in the middle of the controversy. (Most of the scrolls have been published, which makes the general public wonder what all the fuss was about. It turns out that the scrolls that were withheld—some 80 percent of the 550 bedraggled manuscripts taken out of Cave IV—are considered the juiciest of the lot.)

Since the scrolls then fell under Jordanian authority, no Jewish scholars were asked to join the project. (From its inception, the project has been tainted with allegations of anti-Semitism—see Theory V for elaboration.) Instead, the task fell to priest-scholars at the Ecole Biblique et Archéologique, a French Dominican institution located in East Jerusalem. Father Roland de Vaux was chosen to head the team. (Some may recall him as the dashing, hyena-killing-and-eating figure of Edmund Wilson's somewhat gushy book *The Scrolls from the Dead Sea,* published in 1955.) De Vaux enlisted some seven others to the cause, four Catholics and three Protestants. (One later converted to Catholicism.)

The early days of scroll detective work were extremely trying ones. "People were not very excited by Qumran then," says John Strugnell, one of the original eight and a Harvard professor of biblical studies who joined the project in 1954 at the age of twenty-three and was fired from its chairmanship in 1990. "In the first ten years, no one asked to join. It was very difficult to get people to come and live in Arab Jerusalem. It was not a very civilized town. We had enough money to do an initial sorting of the fragments. It seemed like junk at first. Only later, as we pieced together things, did people get interested. We had done the dirty work."

This last sentence of Strugnell's is a critical one, for it evinces the we-were-there-first defensiveness of the original scholars. It is true the work they did was impressive and painstaking—Strugnell, for instance, had the most snaggled store of scrolls, thousands of different fragments, some no more than coin size, many written in different hands, in multiple styles. They were in such bad shape because Cave IV had been trashed by the Romans around 60 A.D. Notre Dame professor Eugene Ulrich, a Cave IV assignee who inherited his cache of texts from one of the original eight scholars, describes the scholarly organizational work thus: "It's as though a truck were delivering 550 jigsaw puzzles to your house, got hit head-on at an intersection, and some pieces went down the gutters."

The point is that the original editors felt they deserved to polish the scrolls as due reward for all that sandblasting. And in some ways this seems a reasonable request. But still, *forty-four years* of such protestation stretched the limits of tolerance. "Up until the last ten years, we really did have a valid excuse for keeping materials unavailable—the stuff was a mess," admits Ulrich. "But the excuse doesn't hold so much now. We should [have], in principle, let other scholars see certain things."

Ulrich is quick to point out that he always responded to scholarly queries by letting out photos of his work. And other editors have been fairly generous as well. "For every one or two nos," Ulrich insists, "there have been ten or twelve yeses."

II. THE BOTTLENECK THEORY

Perhaps, then, what it came down to were those "one or two nos." For it seems that the delay in publishing was primarily attributable to a pair of culprits. As the *Biblical Archaeology Review* proclaimed in 1989: "We have now identified the bottleneck." (BAR, as it's known, ran a series of stories on the issue, fairly ignited by righteous outrage. One piece even carried the subhead: "In the Land of Kafka, Where the Marx Brothers Rule.")

The bottleneck, it seems, consisted of Strugnell, brilliant gluer of scroll confetti, and J.T. Milik, a Polish ex-priest (now married) who lives in Paris. Both Milik and Strugnell got the largest allotments in the old days. "Their work was the hardest," Ulrich says, by way of explaining their spotty publishing record. Milik has actually issued four volumes but in the last ten years has slowed down considerably. (He's seventy-one.) The ex-priest has

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a reputation as a recluse—word has it he almost never answers his mail, including that sent by his bosses, Israel's Antiquities Authority.

It's all very hard to know what to believe. Outsiders claimed they had no access, but Ulrich and others freely gave out copies of their materials. Milik and Strugnell work on minuscule fragments—was it practical to expect them to make available thousands of photographs of every tatter to anyone who asked?

"These guys are clever when they talk of access," BAR editor Hershel Shanks explained, a few weeks B.H. "They say they'll make materials available to responsible scholars. But *they* decide who's a responsible scholar. All outsiders want is to look at the photographs of the stuff. After that they can do what they want—translate it, transcribe it. Hell, take it into the bathtub. The scrolls' editors say 'access,' only what they actually offer is limited and inconvenient access."

III. THE SQUID INK THEORY

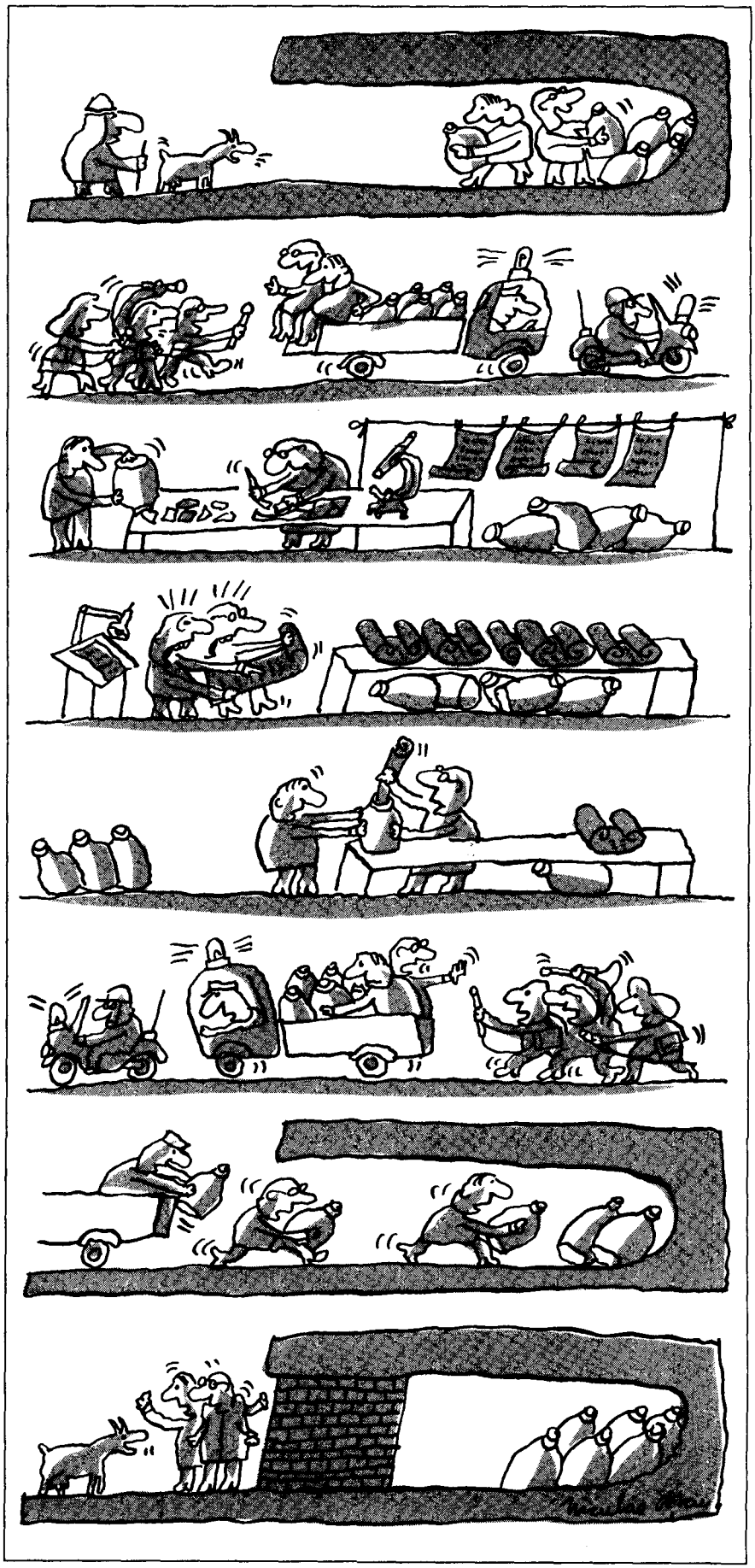
Slowly, one begins to realize that a sort of squid ink mentality prevailed—the closer outsiders got, the more threatened insiders felt, and the more cloudy the waters became.

"You see, we're operating with a half deck," said Cal State professor Eisenman, an outsider. Ulrich, an insider, made the point that to allow outside scholars to work on the scrolls would produce too many mistakes, and the original scholars needed to do the initial work first. University of Chicago's Golb, an outsider, disagrees. "In the first decipherment you always make the most mistakes," he says. "Later, scholars can go back with the benefit of knowing all the scrolls. But we don't get to know all the scrolls."

In other words, the insiders said, the outsiders wouldn't make accurate translations because they didn't know the context. But the outsiders couldn't know the context, because the insiders wouldn't let them know it. Astonishingly, it seems that no one actually knew what scrolls existed; the outsiders didn't even know what to ask *for*.

IV. THE "POOR SCHOLARS" THEORY

Both Eisenman and Golb also objected to another form of ostracism



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employed by the scrolls' insiders. "People Strugnell disagrees with he calls poor scholars," says Eisenman. Golb and Eisenman, for instance, espouse the minority view that the scrolls are written by others besides the Essenes, a marginal ascetic sect who may have lived at Qumran. Golb believes they are actually the records of different groups, some in the mainstream of Jewish life. The scrolls, he says, constitute the holdings of vast libraries that had been assembled in the caves for safekeeping when Jerusalem was under siege. Eisenman takes this a step further, claiming that some of the records hail from a sect that arose around James, the supposed brother of Jesus. (Those who dispute the theory of Essene authorship cite the scrolls' distinct silence on the matter of celibacy—a central Essene tenet, according to Pliny and Josephus. They also point out that the Copper Scroll, a text that lists the hiding places of some sixty treasures, implies a fondness for the things of this earth that would have been inimical to the antimaterialist Essenes.)

Needless to say, Golb and Eisenman aren't popular with the scrollsmen. "The insiders have a tendency toward character assassination," as BAR editor Shanks points out. To which Strugnell, his hauteur decidedly intact, replies: "Shanks's brand of populism is to give a [forum to] halfwits. I can't find any serious scholars who have been restricted, so he must come up with rather weak ones."

Here is Strugnell on Golb: "I never heard Golb's name mentioned by anyone as being appropriate for the work." On Eisenman: "Let's not waste time on Eisenman."

V. THE NUTCASE THEORY

Now, let's be honest. Character assassination isn't all that unusual in charged academic milieus. To get at the story of the Dead Sea Scrolls, one finally has to turn the telescope around. For the scrolls' editors have their own personal demons, which seem as much a cause for the delay and politics and confusion as anything else. Senility, alcoholism, manic depression ("the *real* curse of the Dead Sea Scrolls," as one wag puts it) run through the epic with a vengeance.

Let's start with another of the eight original scholars, a University of Manchester professor named John Allegro, best categorized as a Methodist who ended up an agnostic. Allegro dubbed the early De Vaux protégés "the Ecole gang" and complained bitterly that they got the best material to work on. The fact that he wasn't Catholic, he believed, may have kept him out of the game. Allegro was later fired from the project and spun out of control a bit, at one point writing a book claiming that early Christianity sprang from a hallucinatory-mushroom cult.

"Allegro was a nutcase," says BAR editor Shanks. Maybe, but at least he lived up to his name; Allegro published faster than any of the others, getting all his stuff out the door in three years. It is an ironic commentary on the insular nature of scholarship that Strugnell, who has published very little of his own allotment, did manage to issue a laborious sixty-page critique of Allegro's work, back in 1970.

As for Strugnell, well, the truth of the matter is he makes for awfully spicy copy. In him Shanks and BAR found a handy villain—a volatile, possibly anti-Semitic scroll-hoarder in whose monastic cell of an office hangs a poster bearing the dictum "I may have my faults. Being wrong isn't one of them." Shanks, an obnoxious but brilliant get-the-word-out showman, became the first to realize there was great giddy stuff here, perfect for BAR's feisty, lay, mostly Bible-belt readership. His obstreperous advocacy of full scrolls disclosure led the media to take notice. The *Times* began to poke into the story, even running a huffy pro-outsiders editorial. The *Boston Herald* ran a piece that included a description of Strugnell's Jerusalem apartment, littered with beer bottles, his files stored in the discarded cases.

Strugnell, a convert to Catholicism, gave his most infamous interview, in October 1990, to an Israeli journalist. In it, he was quoted as saying that Judaism was a "horrible religion" and that it irritated him because "it has survived when it should have disappeared." In a second interview, he offered a "solution" for Judaism: "mass conversion to Christianity."

Hospitalized shortly thereafter, Strugnell now says that he gave the interview "at a time when I was a sick person, in the middle of a monumental bout of manic depression." For the record, Strugnell still works on the scrolls but was asked to step down, around the time of the interview, from the chairmanship of the project. Emanuel Tov, an Israeli scholar who has published little, now oversees the proceedings. (By the way, Tov's boss, the new head of the Israeli Antiquities Authority, is none other than Amir Drori, the senior commander in Lebanon during the Sabra and Shatila massacres. Personnel, it would seem, has never been the project's strong suit.)

If Strugnell was caught in a tide of manic depression when he gave the interview, certainly he deserves sympathy, but it seems that other episodes of anti-Semitism have checkered his past. Eisenman, for example, tells of the time he had dinner with Strugnell a couple years back, before their name-calling days. The two of them were sitting, drinks in hand, when Strugnell asked Eisenman if he would raise his glass to anyone Strugnell wanted to toast. Eisenman was curious. "To the greatest living man of the last half of the century," Strugnell proclaimed, "...Kurt Waldheim."

VI. THE SEVENTH-DAY ADVENTIST THEORY

Vaguely paranoid hypotheses have circled for years claiming that the scrolls were withheld because they contained explosive material. A 1991 British best-seller, *The Dead Sea Scrolls Deception*, makes this hoary case, weaving a web that ties in everyone from King Hussein to the Vatican. Edmund Wilson, some thirty years before, got this particular ball rolling. He hinted that "the uniqueness of Christ is at stake," since it seemed that the Essene records posited some form of Jesusless pseudo-Christianity, which grew organically out of developing Judaism, not from some "magnanimous act of God."

Conspiracy theories like these have been lent a certain credibility by one of the more curious obfuscatory tricks in the scrollsmen's repertoire. For instead of trying to inform the world about

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their discoveries, the editors actually minimized the impact of their material. Ulrich, for instance, says "the cream was skimmed off long ago." To which Shanks replies: "Well, if all that's left is watered milk, why hide it?"

Strugnell, too, displays this bizarre textual modesty. Defending his theory that the scrolls are the work of a marginal group (meaning the Essenes), he offers this forcedly nonchalant metaphor: "It's as if thousands of years from now, someone were trying to understand twentieth-century Christianity by studying the papers of a bunch of Seventh-Day Adventists."

Eisenman scoffs at this. "That's the church line," he says. "They play down the importance on purpose. We *are* dealing with a major movement here; it is *not* obscure." Admittedly, Eisenman's air of insistence rings a little hollow—it's almost as if there had *better* be important stuff in the scrolls, or else he's devoted a lot of time knocking at the wrong gate.

Perhaps it comes down to how one defines significance. If a root cellar full of Shakespeare's rough drafts were discovered outside Stratford, wouldn't this be stupendous news? Is it that farfetched to see the scrolls as being equally important? Consider, to state the obvious, their *topic*. Maybe their impact has lessened somewhat because everyone has gotten tired of waiting. There's an air of anticlimax to it all—a sort of theological version of Geraldo peeking at Al Capone's secret vault.

Now, the Dead Sea Scrolls apparently do not offer up another Matthew, Mark, Luke, or John, but they may, at the least, offer a substantial and intriguing record of early Christianity, and certainly of the nascent movement toward rabbinic Judaism. Plus there are nuggets of gold, if only for those who see the Bible as literature (one text, for instance, gives a lengthy description of what Sarah, Abraham's wife, looked like).

Besides, if the scrolls really are marginal, why would Strugnell and the others have devoted their entire careers to—and expended such proprietary energy upon—a bunch of ancient "Seventh-Day Adventists"? ◼

Katharine Whittemore, a former staff writer for New England Monthly, *lives in Cambridge.*

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PURGING THE FEAR AND LOATHING IN THE FORMER EAST GERMAN ACADEMY

BY PETER MARCUSE

Is it possible to run a revolution by rule of law? To turn a nation's academic network on its head yet keep academic freedom intact? To fire half its faculty and research staff in a way that respects their human rights—and does justice to the actual quality of their work?

Unlikely, perhaps. But that was Chancellor Helmut Kohl's implicit promise to East Germans in the campaign for unification in 1989–90, and it was not an entirely implausible one. West Germany, after all, has presumably overcome its totalitarian tradition to log some forty-five years of apparently solid, if occasionally stolid, democracy. And replacing East Germany's hidebound, capricious, and security-obsessed Ministry of Education with West Germany's ostensibly more flexible, fair-minded, and constitutional model of university government seemed, on the face of it, like a good idea.

But a year and a half after Kohl's promise helped sweep his East German colleagues in the Christian Democratic Party into office, it is not at all clear that the dismantling of the self-proclaimed socialist state's campuses and research institutes has led to improved standards of academic life. Its most immediate consequence, in fact, has been the squandering of intellectual resources. As Jürgen Fishbeck, a physicist and former East German dissident who is now a member of the Berlin parliament, put it, "It makes me so sick and so sad that unification has proceeded in such a way as to force an entire generation to pay for it—a whole generation ... that will now slip into permanent unemployment."

The political context is important. A regime that called itself socialist was overthrown by the people of East Germany two to three months before Kohl entered the picture. If what happened in those crowded days was a revolution—and it was certainly a fundamental change in the society's power relationships—the East Germans were historically entitled to make up their own laws. The people themselves call the changes, quite simply, *Die Wende,* "The Turn," a phrase originally used by party members to imply a minor change in policy but soon adopted by people in the street to mean the opposite, to hint at how total a turnaround it was. I was there when it happened, and it was a once-in-a-lifetime experience: mass demonstrations in which half a city's population would take part; public meetings in which forty years' worth of repressed feelings burst forth; debates in the media that daily raised the most profound questions of social organization, public justice, and private morality; one governmental scandal and shake-up after another. Even head of state Erich Honecker, by then seventy-seven, resigned, a turn of events that was at the time so startling (and now seems so matter-of-fact) that, two years later, we can

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only gauge it by this East German joke:

There are only two ways things will ever change in the German Democratic Republic: by a happy coincidence or by a miracle.

What would the happy coincidence be?

An angel would come down from heaven and blow a trumpet and the Politburo would disappear in a rose-tinted cloud, to be replaced by a band from the heavenly host.

And what would the miracle be?

Honecker would resign because of age.

The universities were in the thick of things. The hall outside my office in Weimar was plastered hourly with notices, letters, denunciations, defenses, manifestos, calls for and against, explanations, and petitions. Students demonstrated in their universities and in their cities. They defected en masse from the official Free German Youth and formed a new national student organization. Heady with the hitherto unheard sound of their own voices, they demanded a say in their curricula, a place on university committees, and a hand in their government.

Granted, their professors and the scholars at East Germany's research institutes were not as enthusiastic. (There were lots of researchers, too, with lots to lose. East Germany's famous overemployment extended to think tanks as well; in addition to the faculty staffing the country's nine universities and more than fifty specialized academies, the German Democratic Republic was particularly flush with non-university researchers. Its Academy of Sciences boasted 12,500 of them, 2,000 more than at the largest comparable institute in Western Europe, France's Centre National de Recherche Scientifique.) According to one estimate, some 80 percent of East German academics belonged to the Socialist Unity Party (S.E.D.), and 10 percent more to parties that formed part of the S.E.D.'s parliamentary bloc.

They had had, of course, compelling reasons to join the party. Under the former regime, it was virtually impossible to establish careers without the imprimatur of party membership. Before the *Wende,* public dissent was sternly frowned upon. Intellectuals on the ideological outs were not allowed to teach, publish, or travel. Only those who gave tangible proof of their loyalty—by, say, collaborating with the state security police—were let out of the country; these privileged types were called *Reisekader,* or traveling cadres. Independent-mindedness expressed itself in the obliquest of ways, and everyone was trained in the art of avoiding confrontation. Changing a word or two could help get an article published; an even better tactic for slipping something past the censors was to garnish it with an epigraph drawn from some party official's speech. A study of residential dissatisfaction in an ill-built new housing project would cite the need for residents to evince "a stronger feeling of local identity"; the dearth of cafes or other meeting places in a downtown area would be euphemized as a need for "heightened socialist communication," and so on.

Nevertheless, once the *Wende* was underway, reformers in the universities went into action. Most East German universities immediately abolished departments of Marxism-Leninism and absorbed their faculty into other, mostly social science, departments. Several academic associations—among them the sociologists' and the urban planners/architects' groups—dumped their obedient party leadership and made their organizations over.

But with the victory of the Western-affiliated parties in the East German national elections of March 1990, any attempt to separate the wheat from the chaff, to distinguish, say, between the four types of party members in the academy—the "nonpolitical" members, the unscrupulous opportunists, the dedicated Stalinists, and the principled socialist reformers—ground to a halt. West Germans—or, to be specific, West Germany's most conservative political factions, since they were the groups most strengthened by reunification—grabbed the initiative and sidelined the East German reformers. The Contract of Unifica-

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PURGING THE PROFESSORIAT

tion, which became effective October 3, 1990, sealed the incorporation of the German Democratic Republic into the West German system and placed the fate of the universities and research institutes squarely in the hands of Chancellor Kohl and his Eastern counterparts.

The terms of the takeover were unambiguous. The five new states, or *Länder,* created out of the old East Germany had the right to take over any academic institution they wished; any that were not taken over would be *abgewickelt,* a term that usually means "resolved" but meant, in this context, "dissolved." Academics employed in *abgewickelt* departments, no matter how senior, could be laid off without the normal protection afforded by either East or West German law.

REUNIFICATION TERMINATED THE CONTRACT OF EVERY PROFESSOR AND RESEARCH ASSISTANT IN THE COUNTRY—A MOVE THAT WIPED OUT SEVERAL HUNDRED ACCUMULATED YEARS OF TENURE.

The decision to dissolve or not to dissolve had to be made by the end of 1990, less than three months after unification. It was a mandate that required extraordinary haste. By New Year's Day, 109 departments in thirty-seven institutions around the country, not including Berlin, were closed. At Humboldt University, the Berlin senate terminated five key departments—law, economics, education, philosophy, and history—putting 1,500 people out of work and prompting a mass protest in which students marched ninety miles, from Berlin to Leipzig. Some seventy-five faculty members from West Berlin schools issued their own manifesto accusing the Berlin senate of "attempting to make Humboldt democratic by force." Several appeals later, an administrative court found that the senate had closed the departments unconstitutionally, pointing out that it wasn't really dissolving these departments but merely reconstituting them, only with different people.

Thereafter, the states began a more general restructuring, with East German institutions measured not only against one another but against their counterparts in the West. The initial recommendations for restructuring came from an advisory body appointed by state ministries, academic interest groups, and the federal government. The Scientific Council, as the body became known, set up working groups of ten to twenty scholars, researchers and government officials each—most of them West German, a few East German, and an even smaller handful from other countries, primarily Switzerland and Austria. Initially, the council called for a review of East and West German educational systems alike, deeming unification a good reason to rethink both—but that goal was soon forgotten, and Western institutions were never scrutinized.

The reviews themselves were swift and deeply unsettling for those under review. Each working group paid lightning visits to between seven and fifteen East German universities or research institutions, spoke with individuals, and amassed piles of written material. The East Germans hosting these whistlestops felt, not surprisingly, humiliated and ignored. One Humboldt historian recalls that when his department's evaluation was scheduled, the faculty stayed up nights to organize documents and fill out questionnaires. The day of the review, they waited patiently, office doors open. But no one showed up; the working group arrived, called in a few section heads, chatted with an administrative assistant or two, and left. Many of the questions they posed had already been answered in writing, suggesting that the professors' punctilious documentation had been unnecessary.

The Scientific Council's recommendations, released in July, were sweeping. Many schools—from an institute for criminal justice and another for social theory run by the party to a school for library science—were earmarked for closure. Others, such as the Academy of Sciences, had already been condemned by the Contract for Unification, and the council recommended doling out only half of its remaining employees to Western-affiliated institutes and Eastern universities—and leaving some 10,000 researchers out of work.

As for the disciplines themselves, law, economics, and foreign affairs generally fared the worst; less than half of the Academy of Science researchers in those fields kept their jobs. East German sociology—scorned under the previous regime as a field of study sullied by Western thought—was now held in contempt by Westerners for its supposed Marxist bias. Other disciplines considered tainted by Marxist theory—philosophy, for example, or history—were slated to lose department after department. With the exception of one institute in Potsdam, the council proposed drastically reducing the amount of intellectual resources devoted to the study of East German history.

The council gave the highest marks to "nonpolitical" and empirically oriented institutes and projects: the study of small ethnic minorities and of Greek and Roman history; the editing and publication of the classics of German literature, of an Egyptian encyclopedia, of a Goethe dictionary, of the minutes of nineteenth-century Prussian councils. Most humanities institutes were censured, though the Scientific Council called for the creation of seven new ones in relatively

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neutral areas such as Central European history and art, the European Enlightenment, and linguistics. It mandated the formation of twenty new vocational schools. And it had words of praise for the natural sciences: "Some of the natural and engineering sciences are of outstanding quality, for instance, mathematics, geology, astronomy, medicine," said the council's chair, Dieter Simon, in an interview in *Der Spiegel*. "In astrophysics, some experts tell us, the research is clearly better than in [West Germany]."

Aside from suggesting that laid-off researchers look for work in the new vocational schools, the Scientific Council's report did not address individuals. The new *Länder* dealt with those, and that, for most East German academics, proved the real nightmare. Under the reunification laws, the *Länder* could and did terminate the contract of each research assistant and professor across the country—a move that wiped out several hundred accumulated years of tenure. Most of the *Länder* then required their academics to submit to a two-step clearance procedure, at the end of which those who passed could get their jobs back, albeit without tenure. The first test, based in part

THE WAY IT WAS

The following is an excerpt from The Tango Player, *a novel by the East German writer Christoph Hein. Published in German in 1989,* The Tango Player *explores the Hobson's choice of life in the East German academy through the story of Hans-Peter Dallow, a history professor at Leipzig University who spends two years in jail for playing the piano in a "subversive" student cabaret. After his release in 1968, Dallow is told by his former colleague, Jürgen Roessler, that he can return to the university only as a research assistant. Angry and bitter, he looks for work elsewhere; unable to find even the most menial employment in Leipzig, he eventually lands a job as a waiter at a Baltic Sea resort.*

In the passage below, Sylvia, a professor at Leipzig University, comes to Dallow with a message: Times have changed, Roessler has fallen into disfavor, and Dallow's old job is available, if he wants it back.

That evening they sat down at a table in the empty inn. They drank wine and Sylvia made fun of his waiter's uniform. Then she asked him if he would be willing to come back to the Institute as a full professor.

Dallow was surprised. "As a full professor?" he asked. Sylvia nodded. "And it would be best if you could start in Leipzig tomorrow."

"And Roessler agreed to all this?" asked Dallow incredulously.

She smiled. Then she said, "I don't know. We didn't ask him."

Dallow said nothing and waited for her to explain.

"He had some bad luck," she said after a short pause. Then she explained that Roessler had been scheduled to lecture at seven A.M. the morning after the Warsaw Pact troops had marched into Prague. The lecture didn't begin on time since the students kept bombarding him with questions about the night's events. The professor hadn't heard the news and asked about the source of these rumors, and the students conceded that they had been listening exclusively to West German radio stations. Then Roessler declared that any news about an invasion of Prague was nothing but Western provocation. He said that military measures against Czechoslovakia, our ally, were absolutely out of the question and referred to earlier communiqués and commentaries from government and Party officials. The unreliability of these reports was revealed, Roessler went on to explain at length, in the claim that East German troops had also participated in the invasion. This report, he told the students, was particularly disgusting and outrageous, since it was unthinkable, for reasons of political and historical responsibility, that German soldiers could ever participate in an invasion of Prague. After the lecture a student brought him a daily paper with the TASS report on the front page. According to the students, Roessler read it and turned white as a corpse. Then he left the room without a word. He went straight to the university administration to report the mishap and admit his error. There he found out that they had already been informed about the incident. Six hours later he was suspended from his position.

Dallow shook his head. "I can't believe that someone like Roessler could trip up like that. He was always so smart." Both smiled, lost in thought.

"I don't want to say it's weighing on my heart," said Dallow, "but where is Roessler now?"

"He's working at the Institute as an assistant. For the time being he's not allowed to lecture."

"That's still better than prison," said Dallow. He smiled with satisfaction. "And now you need me," he went on. He could hardly suppress the triumph in his voice.

Excerpted from The Tango Player *by Christoph Hein, translated by Philip Boehm, to be published in January by Farrar, Straus & Giroux. Translation copyright © 1991 by Farrar, Straus & Giroux, Inc. All rights reserved.*

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on questionnaires, authorized investigation into an individual's history to determine whether he or she had violated "basic principles of humanity or lawfulness." Any formal cooperation with the *Stasi*, or state security police, for example, was automatic grounds for dismissal—a seemingly uncontroversial blanket injunction that led to some controversial results. At an East Berlin teaching hospital, for example, top surgeons were fired because their records showed *Stasi* connections, presumably because they had operated on high government officials. Any teacher whom students accused of political bias in grading could be dismissed. Fair enough in theory, given all the injustices of the East German academic system. But few Western professors would submit their grading to such a subjective and easily abused test.

It was, however, the second step—the competence test—that proved the real catch-22. As in the Federal Republic of Germany, conventional standards—publications and reputation in the field—served as measuring sticks. But for East Germans, those were insurmountable obstacles. A reputation is built through conferences and travel, the end result of which is ideally a large Rolodex stuffed with personal contacts. But only the privileged—the very academics most likely to have worked for the *Stasi* and to have embraced the old regime—were able to travel. And while publications in the GDR generally adhered to professional standards, they also had to pass political muster—which left out in the cold all the dissidents whose informed critique, combined with their knowledge of the region, could have been an invaluable asset in revamping the academy.

Those who survived this double screening then had to compete with employment-hungry West German academics for tenured jobs. At Humboldt University alone, according to the Berlin newspaper *die tagezeitung*, some 3,500 applications flooded in for a mere fifty positions, and "the overwhelming majority [were] from the West."

Intentionally or not, the entire process was rife with old-fashioned kinds of discrimination. The finalists in the job searches were overwhelmingly men; only two of the top recommendations for the open positions at Humboldt were women—both in education. Because women have so clearly been shut out of academia in the West—they make up less than 4 percent of the professoriat—last year Berlin, under its "red-green" (Social Democrat–Green) coalition, adopted an antidiscrimination clause mandating preferential hiring until sexual parity was achieved. But at least one member of the East German appointments commissions publicly doubted whether, under the unusual circumstances, the antidiscrimination law would apply. (Anne Klein, the Berlin senator for women who got the law passed last year, was quite certain it did apply—although with the law recently declared unconstitutional by a West German court, the question is now moot.)

RENEWAL OF THE EAST GERMAN ACADEMY COULD HAVE MEANT GRAPPLING WITH THE PAST RATHER THAN EXPUNGING IT FROM MEMORY.

Sorting out the good from the bad, of course, is no easy matter, particularly when there's not much money to do it with. (West German states declined to make any contribution to East German education, which meant that at the end of long negotiations with the federal government, the higher-education renewal program got about a quarter less funding than the Scientific Council asked for. As the council chairman put it, "The mountains labored, and brought forth a mouse.") But however difficult the task, a judicious pruning of the East German professoriat would have been wiser than the kind of clear-cutting now going on. Renewal of the East German academy might have provided an opportunity to grapple with the past rather than expunging it from memory—the way, say, the 1950s saw the (very different) Nazi past effaced from West Germany's historical slate. Renewal might have meant studying the GDR's history and benefiting from research in fields in which the GDR had excelled.

It was, after all, not just in veterinary medicine (one of the few branches where it was recommended that a West German institute merge with an Eastern one, instead of vice-versa) that the GDR made a significant contribution. It was also in more contentious fields like the history of Nazism, where the East German point of view differed from the Western one: East Germans saw it more as a class issue and linked it less to unique characteristics of German history.

But thoughtful and discerning preservation has not been the order of the day. Integration has instead meant subordination to the old West Germany, what many are now calling colonization of the East German states by the West. A real opportunity to learn, to open new avenues of inquiry, to rethink established positions, has been lost—at a tremendous human cost to a class of what were in all likelihood honest, competent scholars and teachers in the East. And the international academic community, many of whose most dearly held standards of academic freedom have, in the process, been violated, has been largely silent about it all.

Peter Marcuse is a professor of urban planning at Columbia University and the author of Missing Marx: A Personal and Political Journal of a Year in East Germany, *published in November by Monthly Review Press.*

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Professor Insurance

WHO'S AFRAID OF A BIG BAD SUIT?

By Ilena Silverman

Imagine what might happen when the overly sensitized climate of the modern campus meets the litigation crisis sweeping our court system. The result would strike fear into any professor's heart. And where there's fear, there's a product designed to capitalize on it. In the world of academia that product is known as professor's liability insurance. You can picture its many uses: Say you've sat on a peer recommendation committee—tenure, promotion, salary reassessment—and you find yourself facing a lawsuit from the colleague you've evaluated. Or maybe you're afraid of a sexual harassment suit, or you're worried that your soon-to-be-published work will be so important and controversial that it might provoke legal action. Maybe there's a disgruntled former student out there who wants to make legal history by suing you for "failure to educate." Professor insurance, you are told, will keep you covered. Never mind that it's almost wholly superfluous.

This security comes at hard-to-resist prices. The American Association of University Professors (AAUP) offers its 42,000 members $500,000 worth of coverage for $75 a year or $1 million worth for $125. The Trust for Insuring Educators (TIE) in Kansas City offers even better rates: $40 for $500,000 of protection; $70 for $1 million. And unlike many liability policies in other professions, anyone willing to pay is welcome to join. Already more than 4,000 professors have signed up.

Despite the bargain, the question arises whether the university environment is dangerous enough to warrant such insurance. On this issue, there is some consensus. Howard Ende, general counsel of Princeton University, explains that just about any case that might arise in the course of a professor's day-to-day life—with the exception of academic fraud or a personal vendetta—would be covered by the university's own insurance: "Any professor who is doing his or her job in a reasonable manner doesn't have to worry about coverage."

Even those who sell the stuff seem hard-pressed to give compelling reasons a professor would need it. Jan Pacey of TIE acknowledges that these days the chance of a professor being adequately covered by his or her employer is much greater than it was four or five years ago, when many educational institutions were in an insurance crisis. Pacey couldn't cite a single example of a recent case where a policy owner's claim was covered solely by TIE. Given the relative poverty of university faculty, most plaintiffs trying to obtain damages will naturally bring their suit against a university. In general, the necessity of insurance can be determined by the cost of the policy; the cheaper the premiums, the fewer the claims. Thus, according to Robert Hunter of the National Insurance Consumer Organization, professor insurance falls "somewhere between useless and ridiculous."

ONE INSURANCE WATCHDOG SAYS IT FALLS "SOMEWHERE BETWEEN USELESS AND RIDICULOUS."

That few cases are brought against professors is borne out by AAUP statistics as well. In the past three years, AAUP has had only twenty-two claims, and few have ended up being costly; the highest total paid out in legal fees and damages was $3,000. Even a worst-case scenario where the insurer paid out $3,000 to an average of seven cases a year would cost the AAUP only $21,000. Compare that to the $150,000 to $250,000 the insurer is receiving in premiums and you begin to understand who's getting the deal.

It's not just the fact that most professors are already covered by their university insurance that keeps rates low. Pacey acknowledges that one reason TIE is able to offer such rates is that most of the people they cover don't get sued: "Most people who are conscientious enough to buy liability insurance tend to be conscientious in the classroom." In fact, when professors end up in court these days, they're more likely to be suing than getting sued. Arthur Broadhurst, senior vice president of United Educators Insurance, a school- and college-owned company that insures its 600 members, notes that university employees sue their employers in far greater numbers than employees in any other industry.

One reason for that may be that the academy is one of the only employers that actually has insurance to cover these cases. Another, say the insurance professionals, is that professors, emboldened by the safeguards of tenure and accustomed to flexing their intellectual muscle, are often peculiarly convinced of the righteousness of their own position. So when they believe they've been treated unfairly by administrators or colleagues, they can be quick to threaten legal action. It's the universities, not individuals, who should fear suits, one industry insider explains, because "professors tend to think they're right come hell or high water." LF

Ilena Silverman is an associate editor at Harper's Magazine.

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WORKING CLASS ACADEMICS

C.L. Barney Dews and Carolyn Law seek material for a collection of essays by/about working class academics. Autobiographical essays as well as those in a more traditional scholarly mode are welcomed. Essays might include a direct discussion of the impact of a working class background on an academician's life/work or be a more narrowly focused critical work written from a working class perspective. Submissions by those from all levels of academia and representing all fields of study are invited. Possible topics include: working class students' experience of graduate school; the experience and meaning of assimilation into academia by those from the working class; theoretical/political issues inherent in the upwardly mobile shift from the working class to professions in higher education; pedagogical concerns for educators from the working class, etc. Manuscripts should not exceed 10,000 words (20 double spaced typed pages). Abstracts and inquiries are welcomed. Send two copies of manuscripts by 1 July 1992 to:

C.L. Barney Dews, Carolyn Law Dept. of English, Box #122, 207 Lind Hall, 207 Church St. S.E., University of Minnesota Minneapolis, MN 55455

Letters

Continued from page 3

knowledge in these fields, we still find ourselves unequal and excluded. Before it was color and gender that kept us out; now it is ethnicity and nationality.

Raising the issue of the nationality of a microscopic number of foreign faculty in the humanities further vitiates this unfair situation. Previously neglected texts should be included in the curricula, and people who were excluded from institutions should be included. Whoever is best qualified should be appointed to teach, regardless of race, ethnicity, gender, or nationality. If honestly and fairly implemented, this practice will not harm the goals of affirmative action. White Americans are not likely to be routed by the "Wardells" of this country, unless they fail to respond adequately to the multicultural reality of our time.

The spirit of affirmative action is one of inclusion, not exclusion. If, in practice, it becomes exclusionary, it is because (a) new literatures are not included in the curricula in proportion to the increasing number of candidates for faculty positions in these areas or (b) those adversely affected by affirmative action have disqualified themselves for these positions by not recognizing the importance of these literatures, or (c) ethnicity is defined too restrictively.

Whatever one's position on affirmative action, one should not invoke the "Wardell" case to set one group against another and misrepresent affirmative action as a system by which overgrasping foreigners substitute for American minorities and deprive white Americans of their rightful positions in the humanities. It should be recognized that some of us have been forced by circumstances beyond our control to dress for a Western party, and now that we are ready, we have nowhere to go. We could don our Eastern outfits, but with professors oversensitive to national security in education, we are still unwelcome.

One last note. Even the Immigration and Naturalization Service makes provision for the employment of non-American professionals. For people in the humanities to make an issue of the nationality of a few faculty members is—well, to put it kindly—patriotic.

Name withheld

COUNTERPOINT CONTINUED

The story of "Midwestern" University's search for a literature professor was illustrative of the difficulties that prevent the academy from realizing genuine equal opportunity. Both Professors "Kindrow" and "Wardell" reveal attitudes that make a mockery of the university's attempt to achieve the goals of fair employment and academic excellence.

Professor Kindrow's admission that the departmental search committee screened applicants based upon where they received their Ph.D. reflects the outdated but regrettably widespread attitude that first-rate intellectuals are produced at only a handful of elite research universities. The unofficial "winner's list" of institutions was agreed upon generations ago, and the names that appear on the list vary little from field to field. The bias behind this caste system ignores the effects of the expansion of American higher education since the Second World War and the impact of the communications revolution on access to collections and scholarly exchanges. The job crisis of the 1970s further ensured that many of the best scholars produced by the "best schools" would have to base their careers at less elite schools. Can they not be successful graduate teachers or mentors? Search committees owe the next generation of scholars the professional courtesy of reading the articles written by applicants and considering their teaching experience, rather than discarding them simply on the basis of where they went to graduate school. If that is too much work, then perhaps they should follow Professor Kindrow's truth-in-advertising policy and let their announcement read: "Ivy-school graduates only."

Professor Wardell is a good example of the type of talented faculty member who would ordinarily be ruled out by the caste system. He is not, however, an example of what he has the gall to call an affirmative-action "success story." As someone who was neither born nor educated in the United States, he was not intended to benefit from affir-

Continued on page 42

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MEMO

To: University Faculty
Subject: Travel Policy Update

Owing to recent budgetary exigencies, the following policies regarding faculty travel become effective immediately.

TRANSPORTATION

Hitchhiking in lieu of commercial transport is strongly encouraged. A luminescent safety vest will be issued to every employee prior to his or her departure on University business. A security deposit will be required, redeemable in full upon completion of travel, provided the vest is returned in good condition.

Bus transportation will be used only when the faculty member's work schedule requires a tighter travel schedule. Rail transport may also be utilized but only if a bulk freight rate is available.

The use of a personal automobile for University travel will be approved only if bicycling is clearly impractical. Reimbursement for automotive travel will be calculated on the basis of actual gas consumption, not mileage, and only for downhill trips.

Airline travel will be approved only under special extenuating circumstances. Faculty are encouraged to suggest innovative practices to assist in cutting costs, such as wearing a red cap and assisting one's fellow passengers with luggage during airport lay-overs in order to earn tips. Also, the University will make small plastic roses available at cost to anyone wishing to sell these items near a departure gate. Extra income generated from the proceeds of such sales as well as all tips must be reported when submitting a travel voucher, and will be deducted from any travel expenditures for which reimbursement is sought.

The lowest possible airline fares must be utilized. For example, if a meeting is scheduled in Seattle, but a lower rate can be obtained by travelling to Detroit, then travel to Detroit must be substituted for travel to Seattle.

LODGING

All University employees engaged in travel are encouraged to stay with friends or relatives. Weather permitting, public parks and campgrounds may be utilized as temporary lodging sites. Bus terminals, train stations and office lobbies may provide shelter during inclement weather.

MEALS

Expenditures for meals must be limited to an absolute minimum. It should be noted that certain grocery chains provide free samples of promotional items. Entire meals can be obtained in this manner at no cost whatsoever. Travelers also should familiarize themselves with indigenous roots, berries, and other edibles in their respective destinations.

If restaurants must be utilized, travelers should seek out "all you can eat" salad bars. This practice is especially recommended for faculty traveling in a group, since one plate can be used to feed the entire group.

CONFERENCE REGISTRATION FEES AND OTHER INCIDENTALS

Henceforth, the University will not bear costs associated with conference registration fees or other incidental expenditures. Acquiring the badge or name tag that controls admission to conference proceedings is left to each faculty member's own ingenuity. (Experience suggests that a generic "Hello, My Name Is..." sticker affixed to one's lapel usually suffices for this purpose.)

Your cooperation in observing these travel guidelines will be greatly appreciated.

—Christopher J. Lucas

Christopher J. Lucas is chair of the department of Psychology and Leadership Studies at Kent State University.

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RESEARCH FILE

DOCUMENTS IN SEARCH OF SCHOLARS

THE SAMUEL BECKETT COLLECTION, BOSTON COLLEGE

Notoriously reclusive and un–self-promoting, Samuel Beckett can hardly have been the easiest Nobelist to get to know. Yet for Calvin Israel, a Beckett fanatic, cofounder of the Samuel Beckett Society, and professor of English at SUNY Geneseo, simply writing the great man a letter was enough to initiate a friendship. From 1975 until Israel's death, in 1984, the professsor and his wife, Joann, experienced the flip side to Beckett's self-protective diffidence: his legendary generosity toward those who came into his sphere.

Once accepted into Beckett's orbit, Israel set out to amass a complete collection of his published works, both books and journal contributions. He regularly dispatched his acquisitions to Paris, where they would be inscribed "To Calvin and Joann, Sam Beckett" and sent back. The couple also met the author several times, and on one such occasion Beckett dug into his famous trunk and proffered some manuscripts.

For six years after Israel's death, the manuscripts were kept in a bank vault and perused only by a few scholars willing to weather the peculiar working environment. Finally, Joann (since remarried) decided to make them available to academia, and the entire collection went up for sale early this year. The lucky bidder was Boston College's John J. Burns Library of Rare Books and Special Collections, whose librarian, Robert K. O'Neill, was eager to add a second Irish laureate's oeuvre to a recently acquired Yeats collection.

The Burns Library, a massive Neo-Gothic cathedral of the Book known for its extensive Jesuit holdings, would seem an unlikely repository for the anti-words of the high priest of nihilism, yet one senses that Beckett would have savored the splendid solitude of the place. And certainly Beckettians will be a lot more comfortable as they deify and deconstruct than they could ever have been in a temple of finance.

Israel's cache of Beckettiana comprises more than 400 pieces, the great majority of them published. Most of these are French and English editions of Beckett works; some fifty are journals with printed contributions, including such rarities as the June 1929 *Transition,* containing the essay "Dante... Bruno, Vico... Joyce," and the July 1946 issue of Sartre's journal, *Les temps modernes,* presenting the first part of the story "Suite," which Beckett referred to as the first of his stories to be "written directly in French" (and of which more anon).

Ephemera also abound—theater programs and playbills, book and play reviews, photos, scraps of notes, even a copy of *Authors Take Sides on the Spanish War,* a collection of responses to a survey conducted by *Left Review.* Those polled range from the intemperate Pound ("Spain is an emotional luxury to a gang of sap-headed dilettantes") to the politic Eliot ("While I am naturally sympathetic, I still feel convinced that it is best that at least a few men of letters should remain isolated, and take no part in these collective activities"). Beckett's one-line entry (the only non-paragraph): "¡UPTHEREPUBLIC!"

The notebook may answer a vexing question: When did the Irish man of letters begin to write in French?

But it is the unpublished material that will excite scholarly interest: some half-dozen holograph manuscripts, about twenty-five typescripts, and another dozen or so photocopies of the same. The typescripts include a photocopy of *Murphy,* dated 1936, an original of the prizewinning 1930 poem "Whoroscope" (along with an offprint of the Hours Press edition), and several versions of the play *Compagnie* (1979–80).

Among the manuscripts is a set of four unlined index cards containing successive versions of the poem "Neither," written in 1976 and first performed, with music by Morton Feldman, at the Rome Opera in 1977. Through each revision, the first line ("to and fro in shadow from inner to outer shadow") remains intact while the rest changes, offering a marvelous mini-study of a poem unfolding from an inviolable core.

But two of the manuscripts stand out. One is a 1969 holograph journal of *Pour finir encore,* the first two pages of which Beckett donated to be auctioned off for Oxfam. The other is a fifty-page soft-cover notebook containing what appears to be the first draft of "Suite" (later published as "La fin" in *Nouvelles et Textes pour rien* and as "The End" in *Stories and Texts for Nothing*). Here, it would seem, is where Calvin Israel's luck turned golden, for this particular manuscript may answer a question that has long vexed Beckett scholars: When, precisely, did the Irish man of letters settle on French as the language of his fiction?

The notebook is, in most respects, a typical Beckett manuscript, complete with doodles. (They tend toward

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minutely rendered curlicue designs, interspersed with the occasional stick figure, some of which display cubistically distorted features. There's one actual illustration, though—a cutaway view of the boat in which the narrator spends the last few pages, a bathtub-like vessel with a bearded figure lying on the bottom.)

But in one way the manuscript may be unique. Inaugurated on February 17, 1946, the notebook is written in English—that is, up to page 30, where a single line is drawn across the page and the composition resumes in French. The French text recapitulates the last English paragraph (dated March 13), which is partial and obviously abandoned, then goes on to finish the story. Until this notebook came to light, it had been universally assumed that "Suite" was originally written entirely in French. Exactly when did this curious amalgam of French and English surface? We know that Calvin Israel had it no later than 1979, because he mentions it, obliquely, in the course of a scathing review of Deirdre Bair's unauthorized biography of Beckett: "manuscript evidence exists to suggest that 'La fin' ('Suite') was first written in English." This offhand reference leaves open the question of whether, at the time he was writing, Israel hadn't had a chance to examine the notebook thoroughly or simply intended to write about it later and didn't want to scoop himself.

In any case, Israel's revelation hasn't yet torn through the world of Beckett studies. For if anyone had noticed, it would surely have been Richard Seaver, the translator ("in collaboration with the author") of all published English versions of "La Fin." Told by *Lingua Franca* of a partial English text that predates his own, Seaver's reaction was: "That's news to me." (In the introduction to his Beckett anthology, *I can't go on, I'll go on,* to be reissued by Grove Weidenfeld in January, Seaver describes in engaging detail the process by which Beckett coaxed a better translation out of him. Though Beckett must have had his partial English version on hand somewhere, Seaver says "he never mentioned [it] to me.")

Seaver was not surprised, however, to learn that

Samuel Beckett, 1970.

PHOTO BY BETTMANN. HULTON

Beckett was still writing in English in 1946. "I don't think anybody knows the date at which he switched. He was very vague about it." Maybe, thanks to the Burns Library notebook, we now know. Maybe it was March 13, 1946, when he drew that line across page 30 of "Suite." —*Skip Ascheim*

FREE PERSONALS IN OUR FEBRUARY ISSUE.

SEE PAGE 50 FOR DETAILS

FELLOWSHIPS AT THE

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The American Antiquarian Society, which holds superb collections of American printed materials and manuscripts, awards fellowships to scholars (including doctoral candidates) for resident research in all fields of American history and culture through 1876, including art, music, science, African American history, and women's history.

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The Director will be appointed for a five year term with the possibility of a contract renewal upon the successful completion of the first term. The starting date is July 1, 1992, although consulting before that date would be in order. Deadline for responses is February 15, 1992. Affirmative Action/Equal Opportunity Employer.

Please address a letter addressing the question of Liberal Studies and its future, plus a vita and the names of three references to Alan Wolfe, Dean of the Graduate Faculty, NEW SCHOOL FOR SOCIAL RESEARCH, New York, NY 10003

Letters

Continued from page 38

mative action. He is an example of what is wrong with affirmative action programs at universities across the country. Professor Wardell was hired because his skin is black by a university that believed race to be more important than his Caribbean-Canadian background. His position should have gone to a highly qualified African-American or the most talented applicant from the general pool.

I do not begrudge Professor Wardell his job; he seems highly qualified. But I cannot take satisfaction that skin color is the way to beat the caste system of the academy.

Theodore J. Karamanski, *Department of History, Loyola University*

FOR THE RECORD

After a forty-minute conversation with your reporter, I was surprised and disappointed to find myself not quoted in "What Do Editors Really Want?" (Inside Publishing, October 1991). Since the subject of religion in America cropped up in interviews with other editors who *were* quoted, I do think you might at least have mentioned Oxford's exciting new interdisciplinary "Religion in America" series. The series publishes an extremely wide variety of works dealing with all aspects of American religious experience, ranging from female images of piety in colonial New England to the African roots of contemporary African-American religious ritual. The general editor of the series is Harry S. Stout, Master of Berkeley College at Yale University.

Cynthia A. Read, *Senior Editor, Oxford University Press*

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CREDENTIALS, PLEASE II

Our last issue's European credentials chart found a grateful audience. Here's more.

LEVEL	STAGE	PREREQUISITE	REQUIREMENTS	DIPLOMA/DEGREE
BELGIUM				
Primary			6 years	
Secondary			6 years	*Certificat d'études moyennes supérieures/Getuigschrift van hoger middelbaar onderwijs*
Higher	(1)	*Certificat d'études* + exam	2–3 years	*Candidature/Kandidatuur*
	(2)	*Candidature/Kandidatuur*	2–3 years + short dissertation	*Licence/Licentie*
		[May sit for *Agrégation de l'enseignement secondaire supérieur/Aggregatie voor het hoger secundair onderwijs* to qualify to teach at secondary level.]		
	(3)	*Licence/Licentie*	1–3 years + major thesis and 3 minor theses	*Doctorat/Doctoraat*
	(4)	*Doctorat/Doctoraat*	minimum 2 years + major thesis, 3 minor theses, and public lecture	*Doctorat spécial* or *Agrégation de l'enseignement supérieur/Special doctoraat* or *Aggregatie voor het hoger onderwijs*
		[Both degrees qualify holder to teach at university level.]		
DENMARK				
Primary			7 years	
Secondary			5 years	*Studentereksamen*
Higher	(1)	*Studentereksamen + hojere forberdelseskamen*	4.5–8 years	*Kandidat / Candidatus magisterii*
		[The *Candidatus magisterii* qualifies holder to teach at secondary level.]		
	(1)		5 years minimum + *magisterkonferens* exam	*Magister artium*
	(2)	*Kandidat / Magister artium*	2–3 years	*Licentiat* or *Licentiatus*
	(3)	*Magister Artium + Licentiat*	period of dissertation research	*Doktorgrad*
GREECE				
Primary			6 years	
Secondary			6 years	*Akadimaikon apolytirion*
Higher	(1)	*Akadimaikon apolytirion* + entrance exam	3–6 years	*Ptychion*
		[To remain in the university one must pass yearly examinations. The *Ptychion* is granted after a terminal exam in 8 subjects which includes a practical exam, a written paper, and an oral examination.]		
	(2)	*Ptychion*	2 years + presentation of thesis	*Didaktorikon*
IRELAND				
Primary			6 years	Standard 6 certificate
Secondary	(1)		3 years	Intermediate certificate
	(2)		2 years	Leaving certificate/*Ardteistmeireacht*
Higher	(1)	Matriculation exam/ leaving certificate	3–4 years	Bachelor's (pass)/Bachelor's honors (Moderatorship)
	(2)	Bachelor's	1–3 years	Master's
	(3)	Bachelor's	4 years + dissertation	Doctor of philosphy
	(4)	Doctor of philosophy	advanced research + publications	DLitt (arts)/DEconSc (economics)/ DD (theology)
		[Master's from the University of Dublin is an honorary degree.]		
NETHERLANDS				
Primary			6 years	
Secondary			5–6 years	*Eindexamen*
Higher	(1)	*Eindexamen*	2–3 years + exam	*Kandidaat*
	(2)	*Kandidaat*	2–4 years + exam	*Doctorandus*
	(3)	*Doctorandus*	2 years + dissertation	*Doctoraat*
PORTUGAL				
Primary			4 years	
Secondary			7 years	Secondary school leaving certificate
Higher	(1)	Secondary school leaving certificate + exam	3 years	*Bacharel*
	(1)		4–5 years	*Licenciatura/Diploma*
	(2)	*Licenciatura/Diploma*	1–2 years + exam + thesis	*Doutorado*

Research assistance: Mark Butler. Invaluable advice: Miriam Assefa, World Education Services, NYC.

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HISTORY

NAME	INSTITUTION	PREVIOUS AFFIL.
	TENURINGS	
Andrews, Doris	Cal SU -Haywrd	CA
Beatty, Bess	Oregon State U	OR
Bellows, Barbara	Middlebury C	VT
Berman, Constance	Iowa, U of	IA
Bernstein, Iver	Washington U	MO
Bhana, Surendra	Kansas, U of	KS
Blackmar, Elizabeth	Columbia U	NY
Blumberg, Barbara	Pace U, N.Y.	NY
Bowling, Lawson	Manhattanville C	NY
Bradley, Joseph	Tulsa, U of	OK
Britton, Diane F.	Toledo, U of	OH
Calloway, Colin G.	Wyoming, U of	WY
Card, Bryant	Thomas More C	KY
Cayton, Mary	Miami U, Oxford	OH
Chassen-Lopez, F.	Kentucky, U of	KY
Childs, William R.	Ohio State	OH
Cioc, Mark	UC SantaCruz	CA
Cohen, Paul	Lawrence U	WI
Crane, Conrad C.	US Military Acad	NY
Crawford, Suzanne J.	Cameron U	OK
Crossley, Pamela	Dartmouth C	NH
DeCredico, Mary	U.S. Naval Acad	MD
Delia, Diana	Texas A&M U	TX
Dixon-Fyle, Mac	DePauw U	IN
Egerton, Douglas	Le Moyne C	NY
Egger, Vewrnon	Georgia Southern	GA
Farrell, Dianne	Moorhead State	MN
Feller, Daniel	New Mexico, U of	NM
Fifer, Bruce	Louisville, U of	KY
Findlay, John	Washington, U of	WA
Foster, Carrie	Miami U, Oxford	OH
Francaviglia, Richard	Texas, Arlington	TX
Frederickson, Mary	Miami U, Oxford	OH
Funkenstein, Amos	UC Berkeley	CA
Gallant, Thomas W.	Florida, U of	FL
Garcia, Carmen	Miami U, Oxford	OH
Gillam, James	Spelman C	GA
Gonzalez, Deena	Pomona College	CA
Gordon, David	NCarolina, Chrltt	NC
Graf, David	Miami, CoralGabl	FL
Hamlin, Christopher	Notre Dame	IN
Harline, Craig	Idaho, U of	ID
Hein, Laura E.	Northwestern U	IL
Hill, Patricia	Wesleyan U	CT
Hodges, Graham	Colgate U	NY
Hunter, Jane	Lewis & Clark C	OR
Hurt, R. Douglas	Iowa State U	IA
Husband, William	Oregon State U	OR
Inscoe, John C.	Georgia, U of	GA
Jackson, Walter	North Carolina S	NC
Jaffe, James	Wiscnsn, Whitewtr	WI
James, Harold	Princeton U	NJ
Jameson, John	Kent State U	OH
Jay, J.	Alberta, U of	CAN
Johnson, Jeffrey	Villanova U	PA
Kapteijns, Lidwien	Wellesley C	MA
Kargbo, Ibrahim	Coppin State C	MD
Kent, Susan K.	Florida, U of	FL
Kingseed, Cole C.	US Military Acad	NY
Kinzley, Dean	SCarolina, Colmbia	SC
Krenn, Michael	Miami, CoralGabl	FL
Lafrance, David	Oregon State U	OR
Leahy, William	Marquette U	WI
Lee, Charles	Wiscnsn, LaCross	WI
LeGall, Michel	Saint Olaf C	MN
Lieberman, Victor	Michigan, AnnArb	MI
Lindenmeyr, Adele	Villanova U	PA
Lloyd, David	St. Lawrence U	NY
Long, Diana	Southern Maine	ME
Luria, Keith	North Carolina S	NC
Maas, Michael	Rice U	TX
Mack, Pamela	Clemson U	SC
Mayer, Thomas	Augustana C	IL
Mayfield, John	Baltimore, U of	MD
McCarthy, Kathleen	CUNY, Grad Schl	NY
McDougall, E.	Alberta, U of	CAN
McMillen, Sally	Davidson C	NC
Midgett, Nancy	Elon C	NC
Miller, Catherine	Texas Tech	TX
Miner, Stephen	Ohio University	OH
Nelson, Bruce	Dartmouth C	NH
Norwood, Stephen	Oklahoma, U of	OK
Pascoe, Peggy	Utah, U of	UT
Pearl, Deborah	Cleveland State	OH
Phillips , Hugh	Western Kentucky	KY
Pomata, Gianna	Minnesota, TwinC	MN
Quiroga, Virginia	Southern CT SU	CT
Rainger, Ronald	Texas Tech	TX
Ranet, Patricia	Central Mich U	MI
Reinburg, Virginia	Boston C	MA
Reinert, Stephen	Rutgers, N Bruns	NJ
Richards, Robert J.	Chicago, U of	IL
Risso, Patricia	New Mexico, U of	NM
Rivera, Nilsa	U Metropolitana	PR
Robinson, Genevieve	Rockhurst C	MO
Rupprecht, Nancy	Middle Tennessee	TN
Saunders, Thomas J.	Victoria, U of	NB
Sawyer, Jeffrey	Baltimore, U of	MD
Schultz, Ronald	Wyoming, U of	WY

This issue lists disciplines History through Spanish & Portuguese. Our October issue listed Anthropology through German.

These tables reflect tenurings and hirings to tenure effective as of the '91-'92 academic year in the humanities and social sciences (excluding psychology) at more than 350 4-year colleges and universities in the US and Canada.

"Tenuring" means the granting of tenure to a faculty member who in the previous academic year was in an untenured position at the same institution. "Hiring to Tenure" means the hiring to a tenured position of a faculty member from another institution.

['92] means this action will take effect as of the '92-'93 academic term.
"N/A" means this information was not available at press time.
"S," "C" and **"U"** mean "State," "College" and "University."
[NTG] means this institution is partially or completely non-tenure-granting; its faculty is listed when they are signed for the first time to a 'non-probational' contract (*e.g.* lasting 5 years or more).

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Faculty members: If your name isn't here and should be, ascertain who in your administration or news office both has this information for the humanities and social sciences, and is willing to part with it. Give us the person's name and title, and your name and title. Note that we are not listing temporary or visiting positions, nor first-time hirings to those senior positions that are probationary (*e.g.* associate professor without tenure).

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TENURED POSITIONS, BY DISCIPLINE

NAME	INSTITUTION		PREVIOUS AFFIL.
See, Scott	Vermont, U of	VT	
Silver, Timothy	Appalachian S U	NC	
Smith, John	Lehigh U	PA	
Smith, Timothy	Barry U [NTG]	FL	
Spence, Richard	Idaho, U of	ID	
Spies, Andre	Hollins C	VA	
Stoner, K. Lynn	Arizona State U	AZ	
Stott['92], Richard	George Washingtn	DC	
Straw, Carole	Mount Holyoke C	MA	
Szechi, Daniel	Auburn U	AL	
Thomas, Charles	Georgia Southern	GA	
Tillson, Albert	Tampa, U of	FL	
Vail, Leroy	Harvard U	MA	
Van Glahn, Richard	UC Los Angeles	CA	
Vargas, Zaragosa	UC SntaBarbara	CA	
Voeltz, Richard	Cameron U	OK	
Weitz, Eric	Saint Olaf C	MN	
Westerkamp, Marilyn	UC SantaCruz	CA	
Wilkie, Jacqueline	Luther C	IA	
Williams, Jr., Vernon	Purdue U	IN	
Williams, Lawrence	Luther C	IA	
Wooster, Robert	Corpus Christi	TX	
Worobec, Christine	Kent State U	OH	
Yarak, Larry	Texas A&M U	TX	
Zagarri, Rosemarie	Catholic U Amer	DC	
Zimmerman, Jan	Blackburn C	IL	
Zophy, Angela	Houston, ClearLk	TX	
	HIRINGS TO TENURE		
Anderson, Gary	Oklahoma, U of	OK	Texas A&M U
Arrom, Sivla	Brandeis U	MA	Indiana U
Balogh, Brian	Virginia, U of	VA	Harvard U
Berkhofer, Robert	UC SantaCruz	CA	Michigan,AnnArb
Blackbourn ['92], D.	Harvard U	MA	London, U (UK)
Brinkley, Allan	Columbia U	NY	CUNY, Grad Schl
Buckley, David	Scranton, U of	PA	Mount Ida C
Cassell, Frank	Roosevelt U	IL	Wisconsin Milwauk
Countryman, Edward	Southern Methodist	TX	Warwick (UK)
de Silva, Chandra R.	Indiana State U	IN	Bowdoin C
DeLoria, Jr., Vine	Colorado,Bouldr	CO	Arizona, U of
Dower, John	MIT	MA	UC San Diego
Dunlap, Thomas	Texas A&M U	TX	Virginia Poly
Fink, Carole	Ohio State	OH	NCarolina, Wlmnt
Gabaccia, Donna	NCarolina, Chrltt	NC	Mercy C
Garcia, Richard	Cal SU -Haywrd	CA	SantaMonicaCo
Goings, Kenneth	Florida Atlantic U	FL	Rhodes C
Graham, Hugh	Vanderbilt U	TN	Maryland, U of
Gudmundson, L.	Mount Holyoke C	MA	Oklahoma, U of
Haley, John	NCarolina, Wimngtn	NC	Eastern Illinois
Harris, Michael	Iowa, U of	IA	Wesleyan U
Heinrichs, Waldo	San Diego State	CA	Temple U
Henehan, Marie	Scranton, U of	PA	Wilkes U
Hershatter, Gail	UC SantaCruz	CA	Williams C
Hounshell, David	Carnegie Mellon	PA	Delaware, U of
Isern, Thomas	North Dakota S	ND	Emporia State U
James, Daniel	Duke U	NC	Yale University
Jones, Jaqueline	Brandeis U	MA	Wellesley C
Kanoga, Tabitha	UC Berkeley	CA	KenyattaU (KEN)
Kea, Ray A.	UC Riverside	CA	Carleton/StOlaf C
Kelley, Donald	Rutgers, N Bruns	NJ	Rochester, U of
Kellner, Hans	Texas, Arlington	TX	Michigan State
Keyssar, Alexander	MIT	MA	Duke U
Kirby, William	Harvard U	MA	Washington U
Kishlansky, Mark	Harvard U	MA	Chicago, U of
Koshar, Rudy	Wiscnsn, Madison	WI	N/A
Levine, Philippa	S. California, U of	CA	Florida State U
Marsh, Margaret	Temple U	PA	Rutgers U
McCormick, Michael	Harvard U	MA	Johns Hopkins
Owen, Alexandra	Northwestern U	IL	Harvard U
Pomerleau, Claude	Portland, U of	OR	Chile, U (CHILE)
Riley, Glenda	Ball State U	IN	Marquette U
Schneider, Laurence	Washington U	MO	SUNY, Buffalo
Schuker, Stephen	Virginia, U of	VA	Brandeis U
Shammas, Carole	UC Riverside	CA	Wisconsin, Milwauk
Snowden, Frank M.	Yale University	CT	N/A
Tallman, Ronald	Roosevelt U	IL	Augusta C
Trafzer, Clifford E.	UC Riverside	CA	San Diego State
Walthall , Anne	UC Irvine	CA	Utah, U of
Waters, Larry	Middlebury C	VT	Hawaii, U of
Wisc, Norton	Princeton U	NJ	Wisconsin, U of

LANGUAGES & LITERATURE, OTHERS

	TENURINGS		
Geller, Stephen D.	Arizona State U	AZ	
Jusdanis, Gregory	Ohio State	OH	
Katrovas, Richard	New Orleans, U of	LA	
Manekin, Charles	Maryland, Baltimore	MD	
Mangione, Louis	Temple U	PA	
Nylan, Michael (Ms.)	Bryn Mawr C	PA	
Potuin, C.	Alberta, U of	CAN	
Rings, Lana	Texas, Arlington	TX	
	HIRINGS TO TENURE		
Dill, Bonnie T.	Maryland, Baltimore	MD	Memphis State
Ford, Patrick	Harvard U	MA	UC Los Angeles
Tyler, William	Ohio State	OH	Hawaii, U of

LINGUISTICS

	TENURINGS		
Choi, Soonja	San Diego S	CA	
Darden, Bill J.	Chicago, U of	IL	
England, Lizabeth	East Michigan U	MI	
Flynn, Michael	Carleton C	MN	
Fox, Barbara	Colorado,Bouldr	CO	
Goodall, Grant	Texas, El Paso	TX	
Hernandez-Chavez	New Mexico, U of	NM	
Lyday-Lee, Cathy	Elon C	NC	
Menn, Lise	Colorado, Bouldr	CO	
Ringe, Donald	Penn, U of	PA	
Ward, Gregory L.	Northwestern U	IL	
	HIRINGS TO TENURE		
Cohen, Amdrew	Minnesota, TwinC	MN	Hebrew U (ISRL)
Farkas, Donka F.	UC SantaCruz	CA	Yale University
Lantolf, James	Cornell U	NY	Delaware, U of
Lapointe, Steven	UC Davis	CA	Wayne State U
Rubach, Jerzy	Iowa, U of	IA	Warsaw (PO)
Yip, Moira	UC Irvine	CA	MIT

MUSIC

	TENURINGS		
Aaberg, David	Centrl Missouri S	MO	
Balthrop, Carmen	Maryland, Baltimore	MD	
Barata, Antonio	Calif. Polytech	CA	
Bass Jr., W. Richard	Connecticut, U of	CT	
Bighley, Mark	Northeastern S U	OK	
Borchert, Laroy	New Mexico S U	NM	
Bundage, Raphael	Middle Tennessee	TN	
Cherlin, Michael	Minnesota, TwinC	MN	
Coleman, Dwight	Mississippi, U of	MS	
Cook, Susan	Wiscnsn, Madison	WI	

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Davis, Kenneth	Texas Tech	TX
Davis, Ronald	SCarolina, Colmbia	SC
DeMarinis, Paul	Webster U [NTG]	MO
Ditmer, Nancy	Wooster, C of	OH
Dreyer, Nancy	Northern Michigan	MI
Dunevant, David	Northern Kentucky	KY
Earp, Lawrence	Wiscnsn, Madison	WI
English, Horace	Centenary C	LA
Erickson, Scott	Murray State U	KY
Errante, C. Steven	NCarolina, Wimngtn	NC
Eshelman, David	Cal SU -Haywrd	CA
Foster, Daniel	East Michigan U	MI
Gardner, James	Sam Houston S U	TX
Hardy, Donna	Shippensburg	PA
Hearson, Robert	Lebanon Valley	PA
Henry, Robert	Texas Tech	TX
Ivey, Mel	North Texas, U of	TX
Johnson, Cleveland	DePauw U	IN
Johnson, Dennis	Murray State U	KY
Kazez, Daniel	Wittenberg U	OH
King, Janet	Colorado State	CO
Klotzbach, Susan	Houghton C	NY
Klugherz, Laura	Colgate U	NY
Kratus, John	Case Westrn Res	OH
Lambrecht, James	Augustana C	IL
Lee, William	Tennessee, Chat	TN
Lucas , Theodore	San Jose State U	CA
Mackey, Steven	Princeton U	NJ
McCabe, Rachelle	Oregon State U	OR
McCreery, Carlton	Alabama, Tsclsa	AL
McDonald, June C.	NW Missouri S U	MO
Meretta, Kristy	East Michigan U	MI
Miyake, Thomas	Cal SU - L.A.	CA
Mosley, David	Goshen C	IN
Nichol, John	Central Mich U	MI
Pfantz, John	Augustana C	IL
Qureshi, E.	Alberta, U of	CAN
Ransom, William	Emory U	GA
Shaner, David	Colorado State	CO
Sims, Wendy	Missouri, Columbia	MO
Sisman, Elaine	Columbia U	NY
Smith, Kathryn	Webster U [NTG]	MO
Sogin, David	Kentucky, U of	KY
Sousa, Gary	Sam Houston S U	TX
Street, W.	Alberta, U of	CAN
Summers, Nancy	Aquinas C	MI
Svard, Lois	Bucknell U	PA
Swanson, Robyn	Western Kentucky	KY
Sylvan, Joseph	New Mexico S U	NM
Thelander, Kristin	Iowa, U of	IA
Webb, John	Chadron State C	NE
Wee, Theo	Saint Olaf C	MN
HIRINGS TO TENURE		
Dawe, Edmund	Mt Allison U	NB Laurentian U(CAN)
Duff, John	Western Kentucky	KY Alaska, U of
Eaton , John	Chicago, U of	IL Indiana, U of
Engebretson, Stanley	George Mason U	VA Minnesota, U of
Kennedy, Thomas	Wittenberg U	OH Plm Beach Atl
Lerdahl, Fred	Columbia U	NY Michigan, U of
McCoy, Claire	Minnesota, TwinC	MN Ohio State
Nelson, David	Iowa, U of	IA Wisconsin, U of
Owens, Garry	Wiscnsn, GreenB	WI Michigan, Flint
Platt, Melvin	Missouri, Columbia	MO Oklahoma, U of
Webber, Christine	Fort Hays State	KS Arizona SU

NEAR & MIDDLE EAST LANGUAGES

NAME	INSTITUTION	PREVIOUS AFFIL
TENURINGS		
Abarry, Abu	Temple U	PA
Asante, Kariamu W.	Temple U	PA
Balaban, Abraham	Florida, U of	FL
English, Mark A.	US Military Acad	NY
Karimi-Hakkak, A.	Washington, U of	WA
Kronfeld, Chana	UC Berkeley	CA
Pritchett, Frances	Columbia U	NY
HIRINGS TO TENURE		
Hammoudi, A.	Princeton U	NJ Mohammed(MOR)
Harris, Norman	Cincinnati, U of	OH Georgia, U of
Martin, Michael	Wayne State U	MI Princeton U
Mintz, Alan	Brandeis U	MA Maryland, U of
Norment, Nathaniel	Temple U	PA CUNY

ORIENTAL LANGUAGES

TENURINGS		
Assa, Sonia	SUNY, Westbury	NY
Chennault, Cynthia	Florida, U of	FL
Chu, Madeline	Kalamazoo C	MI
Cox, Collett	Washington, U of	WA
Hoji, Hajme	S. California, U of	CA
Kavanagh, Frederick	Valparaiso U	IN
King, Richard	Victoria, U of	CAN
Li, Audrey	S. California, U of	CA
Lutgendorf, Philip	Iowa, U of	IA
Moore, Joe B.	Victoria, U of	NB
Okada, Richard H.	Princeton U	NJ
Prindle, Tama	Colby College	ME
Sakakibara, Yoshitaka	SCarolina, Colmbia	SC
Shih, James C.	Washington U	MO
Xu, Long	Furman U	SC
Zimmerman, Marc	Illinois, Chicago	IL
HIRINGS TO TENURE		
Beauvais, Paul	Rochester Tech.	NY Findlay, U of
Chi, Richard	Utah, U of	UT Brigham Young U
Fowler, Edward	UC Irvine	CA Duke U
Fujii, James	UC Irvine	CA UC SantaBarbara
Makino, Seiichi	Princeton U	NJ Illinois, U of
Miyagawa, Shigeru	MIT	MA Ohio University
Treat, John	UC Berkeley	CA Washington, U of

PHILOSOPHY

TENURINGS		
Adler, William	North Carolina S	NC
Ammon, Ted	Millsaps C	MS
Austin, Scott	Texas A&M U	TX
Baker, Lewis	Texas, Arlington	TX
Brophy, Scott	Hobart & Wm Smith	NY
Busch, Charles	Arkansas Tech U	AR
Butler, Judith	Johns Hopkins U	MD
Carroll, John	LSU, BatonRouge	LA
Christman, John	Virginia Poly	VA
Cohen, Daniel	Colby College	ME
Cohen, Stewart M.	Arizona State U	AZ
Crouch, Margaret	East Michigan U	MI
Crowell, Steven	Rice U	TX
Engelhardt, Tristram	Rice U	TX
Evangeliou, Christos	Towson State U	MD

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Evans, J. Claude	Washington U	MO	
Finsen, Susan	Cal SU -SBrnrdno	CA	
Forster, Malcolm	Wiscnsn, Madison	WI	
Gauthier, Candace	NCarolina, Wimngtn	NC	
Gracyk, Theodore	Moorhead State	MN	
Granger, Herbert	Wayne State U	MI	
Greenwood, John	CUNY, City C	NY	
Herwitz, Daniel	Cal SU - L.A.	CA	
Jarrett, Jon	Cornell U	NY	
Kazmi, Ali I.	Calgary, U of	CAN	
Ketchum, Richard	New Mexico S U	NM	
King, Peter O.	Ohio State	OH	
Klagge, James	Virginia Poly	VA	
Kuo, Lenore	Nebraska, Omaha	NE	
Lawrence, Joseph	Holy Cross, C of	MA	
Laycock, Steven	Toledo, U of	OH	
Leddy, Thomas	San Jose State U	CA	
Lloyd, Dan	Trinity C	CT	
Martin, Glen	Radford U	VA	
Massey, Barbara	Chatham College	PA	
Menzel, Christopher	Texas A&M U	TX	
Moore, Kathleen	Oregon State U	OR	
Mullin, Robert	North Carolina S	NC	
Nelson, L, Hankinson	Glassboro S C	NJ	
Nelson, Mark	Hampden-Sydney	VA	
O'Connor, David C.	Notre Dame	IN	
Ormiston, Gayle	Kent State U	OH	
Owens, Joseph	Minnesota, TwinC	MN	
Pereboom, Derk	Vermont, U of	VT	
Pesely, Gregory	Benedictine C	KS	
Pilardi, Jo-Ann	Towson State U	MD	
Pogge, Thomas	Columbia U	NY	
Powell, Thomas	Guilford C	NC	
Reed, Michael	East Michigan U	MI	
Rhodes, Rosamond	CUNY, Mt. Sinai	NY	
Richard, Mark	Tufts U	MA	
Schatzki, Theodore	Kentucky, U of	KY	
Seidensticker, William	Arkansas Tech U	AR	
Seidler, Michael	Western Kentucky	KY	
Serniak, Donna	Randolph-Macon	VA	
Sherwitz, Sharon	Wiscnsn, LaCross	WI	
Smythe, Ormond H.	Fisk U	TN	
Taiger, Saul	Occidental C	CA	
Taliaferro, Charles	Saint Olaf C	MN	
Teuber, Andreas	Brandeis U	MA	
Treloar, John	Marquette U	WI	
Turrisi, Patricia	NCarolina, Wimngtn	NC	
Weirich, Paul	Missouri, Columbia	MO	
Wreen, Michael	Marquette U	WI	
Young, James O.	Victoria, U of	CAN	
Zoeller, Guenter	Iowa, U of	IA	
	HIRINGS TO TENURE		
Annas, Julia	Columbia U	NY	Arizona, U of
Appiah, Anthony	Harvard U	MA	Duke U
Broadie, Sarah	Rutgers, N Bruns	NJ	Yale University
Carr, David	Emory U	GA	Ottawa, U(CAN)
Carroll, Noel	Wiscnsn, Madison	WI	Wesleyan U
Davis, Angela	UC SantaCruz	CA	San Francisco SU
Davis, Felmon	Union C	NY	SUNY, Albany
Field, Hartry	CUNY, Grad Schl	NY	S. California, U of
Griswold, Charles	Boston U	MA	Howard U
Hart, William	New Mexico, U of	NM	Univ. London(UK)
Hittinger, F. Russell	Catholic U Amer	DC	Fordham U
Jaggar, Alison	Colorado,Bouldr	CO	Cincinnati, U of
May, Lawrence M.	Washington U	MO	Purdue U
Shapiro, Gary	Richmond, U of	VA	Kansas, U of
Sher, George	Rice U	TX	Columbia U
Stump, Eleonore	Notre Dame	IN	Virginia Poly
Tennant, Neil	Ohio State	OH	Nat'l U (ASTRL)

NAME	INSTITUTION		PREVIOUS AFFIL.
Wilson, C.	Alberta, U	CAN	Princeton U
Wilson, Mark	Ohio State	OH	Illinois, U of

POLITICAL SCIENCE

	TENURINGS		
Allen, Michael	Bryn Mawr C	PA	
Alvarez, Sonia	UC SantaCruz	CA	
Bachelor, Lynn W.	Toledo, U of	OH	
Bailey, Mary	Cincinnati, U of	OH	
Baldwin, Jack	Alabama, Tsclsa	AL	
Barrow, Deborah	Auburn U	AL	
Battista, Andrew	E Tennessee S U	TN	
Behuniak-Long, Susan	Le Moyne C	NY	
Bennett , Colin	Victoria, U of	CAN	
Bledsoe, Timothy	Wayne State U	MI	
Brown, Roger	NCarolina, Chrltt	NC	
Bykerk, Loree	Nebraska, Omaha	NE	
Campbell, John	Michigan, AnnArb	MI	
Carapico, Sheila	Richmond, U of	VA	
Cichock, Mark	Texas, Arlington	TX	
Cox, Raymond	New Mexico S U	NM	
Dobuzinskis, Laurent	Simon Fraser U	CAN	
Dudley, Robert L.	George Mason U	VA	
Duetchman, Iva	Hobart & Wm Smith	NY	
Duke, Lois	Clemson U	SC	
Dumm, Thomas	Amherst C	MA	
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Benhabib, Seyla	New School	NY	SUNY, StnyBrk
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Cooper, Phillip	Kansas, U of	KS	SUNY, Albany
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Guess, Raymond	Columbia U	NY	Columbia U
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McCLain, Paula	Virginia, U of	VA	Arizona State U
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Nelson, Michael	Rhodes C	TN	Vanderbilt U
Pempel, T.J.	Colorado,Bouldr	CO	Cornell U
Pion-Berlin, David S.	UC Riverside	CA	Ohio University
Quirk, Paul	Illinois, Urbana	IL	Illinois, U of
Reed, Adolph	Northwestern U	IL	Yale University
Rich, Wilbur	Wellesley C	MA	Wayne State U
Romer, Thomas	Princeton U	NJ	Carnegie Mellon
Schatzberg, Michael	Wiscnsn, Madison	WI	N/A
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Stimson, Shannon C.	UC Berkeley	CA	Harvard U
Urban, Michael	UC SantaCruz	CA	Auburn U
Yack, Bernard	Wiscnsn, Madison	WI	Princeton U

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Peabody, David	Nebraska Weslyn	NE
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Yirenkyi, Kwasi	Indiana U of PA	PA
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Foley, Sr.Mary Anne	Scranton, U of	PA	Yale University
Hollenbach, David	Boston C	MA	Weston Schl Theo
VanderKam, James C.	Notre Dame	IN	NCarolina State U
Welch, Sharon	Missouri, Columbia	MO	Harvard U

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Carpenter, Bogdana	Michigan, AnnArb	MI
Douglas, Charlotte	New York U	NY
Draitser, Emil	CUNY, Hunter C	NY
Isenberg, Charles	Reed C	OR
Levitt, Marcus	S. California, U of	CA
Makin, Michael	Michigan, AnnArb	MI
Marrone-Puglia, G.	Princeton U	NJ
McPeak, Rickie A.	US Military Acad	NY
Moss, Kevin	Middlebury C	VT
Nollan, Valerie	Rhodes C	TN
Pogacar, Timothy	Bowling Green S	OH
Popov, Paul	Georgia, U of	GA
Porter, M. Jean	Notre Dame	IN
Rougle, Charles	SUNY, Albany	NY
Seifrid, Thomas	S. California, U of	CA
Young, Steven	Maryland, Catonsvl	MD

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Flier, Michael	Harvard U	MA	UC Los Angeles
Gutsche, George	Arizona, Tucson	AZ	Northern Ill U
Ospovat, Alexander	UC Los Angeles	CA	Michigan, U of
Wachtel, Andrew	Northwestern U	IL	Stanford U

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Chamlin, Mitchell	Oklahoma, U of	OK
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Fossett, Mark	Texas A&M U	TX	
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Hegtvedt, Karen	Emory U	GA	
Heller, Peter	Middle Tennessee	TN	
Howard, Tillman	Southern U	LA	
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Idler, Ellen	Rutgers, N Bruns	NJ	
Isvetan, Nilufer	SUNY, StonyBrk	NY	
Jones, Anthony	Northeastern U	MA	
Karen, David	Bryn Mawr C	PA	
Keith, Charles H.	Georgia, U of	GA	
Kershaw, Terry	Wooster, C of	OH	
Kimeldorf, Howard	Michigan, AnnArb	MI	
King, Deborah	Dartmouth C	NH	
Kooistra, Paul	Furman U	SC	
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Mickelson, Roslyn	NCarolina, Chrltt	NC	
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Aguirre, Adalberto	UC SantaCruz	CA	UC Riverside
Barnes, Donna	Wyoming, U of	WY	Colorado State
Becker, Howard	Washington, U of	WA	Northwestern U
Best, Joel	S.Illinois, Carbndl	IL	Cal S U, Fresno
Brubaker, Rogers	UC Los Angeles	CA	Harvard U
Chitwood, Dale	Miami, CoralGabl	FL	MiamiU(SchMed)
Edwards, Richard	Kentucky, U of	KY	Mass, U of
Gartner, Rosemary	Minnesota, TwinC	MN	Iowa, U of
Glassner, Barry	S. California, U of	CA	Connecticut, U
Hatchett, Shirley J.	Illinois, Urbana	IL	Michigan, U of
Herring, Cedric	Illinois, Chicago	IL	Texas A&M U
Holmes, Malcolm	Wyoming, U of	WY	Texas, ElPaso
Johnston, W.	Alberta, U of	CAN	WOntarioU (CAN)
Monti, Daniel	Boston U	MA	Missouri, U of
Murguia, Edward	Texas A&M U	TX	Texas, Austin
Pampel, Fred	Colorado,Bouldr	CO	Florida State U
Poston, Dudley	Texas A&M U	TX	Cornell U
Rothschild, Joyce	Virginia Poly	VA	Toledo, U of
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Shenk, Dena	NCarolina, Chrltt	NC	St. Cloud State
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Stolzenberg, Ross .	Chicago, U of	IL	N/A
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Williams, Kirk	Colorado,Bouldr	CO	NHampshireU
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Yamaguchi, Kazuo	Chicago, U of	IL	UC Los Angeles
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Delgado, Manuel	Bucknell U	PA	
Elerick, Charles	Texas, El Paso	TX	
Frischmann, Don	Texas Christian U	TX	
Gabrielle, John	Wooster, C of	OH	
Gerling, David	Sam Houston S U	TX	
Glisan, Eileen	Indiana U of PA	PA	
Gonzales, Eduardo	Johns Hopkins U	MD	
Harris, Carolyn	Western Michigan	MI	
Hildalgo, Margarita	San Diego State	CA	
Holmquist, Jonathan	Temple U	PA	
Kauffmann, Lane	Rice U	TX	
Lagos, Romana	SCarolina, Colmbia	SC	
Lopez, Cesar	Scripps C	CA	
Lunsford, Ernest	Elon C	NC	
Morales-Gudmundsson	Connecticut, U of	CT	
Morrison, Frederick	S. Ill, Edwrdsvl	IL	
O'Donnell, Paul	Michigan, Flint	MI	
Pasero, Anne	Marquette U	WI	
Phaf, Ineke	Maryland, Baltimore	MD	
Poeta, Salvatore	Villanova U	PA	
Ramos, Julio	UC Berkeley	CA	
Rodriguez, Guardo	Elon C	NC	
Rubio, Patricia	Skidmore C	NY	
Rugg, Marilyn	Colgate U	NY	
Schnepf, Michael	Alabama, Tsclsa	AL	
Schwegler, Armin	UC Irvine	CA	
Smith, Alan	Boston U	MA	
Socha, Donald	Wiscnsn, LaCross	WI	
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Luis, William	Vanderbilt U	TN	SUNY Binghmtn
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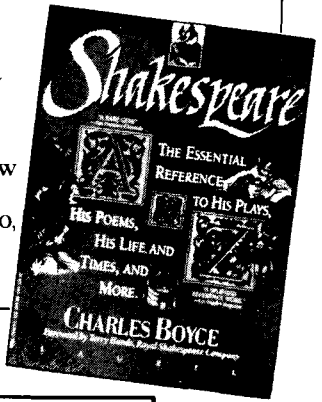

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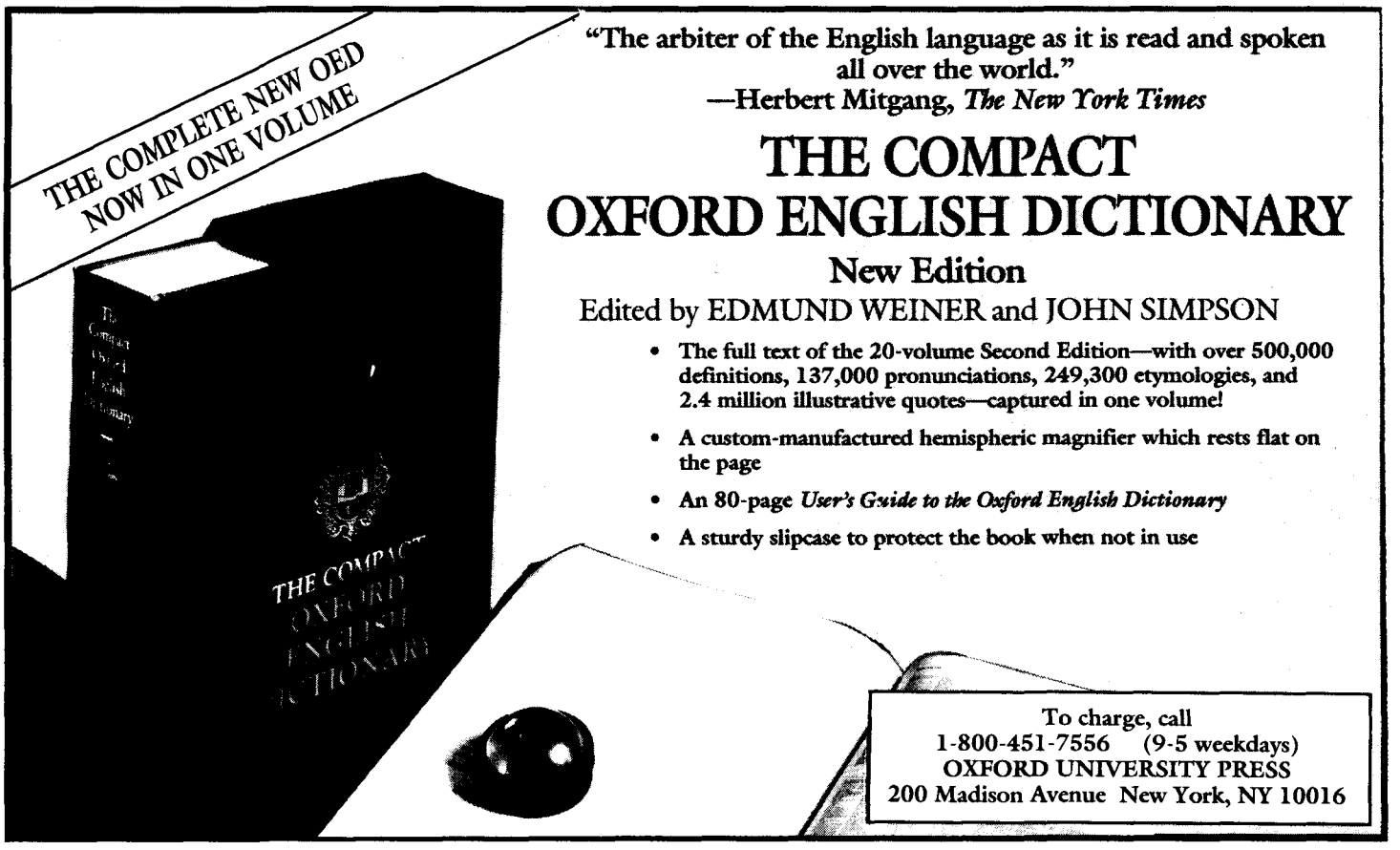

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